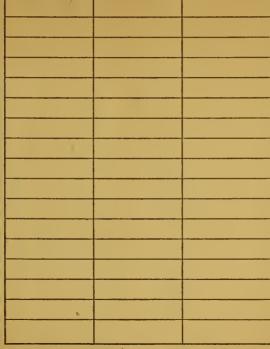




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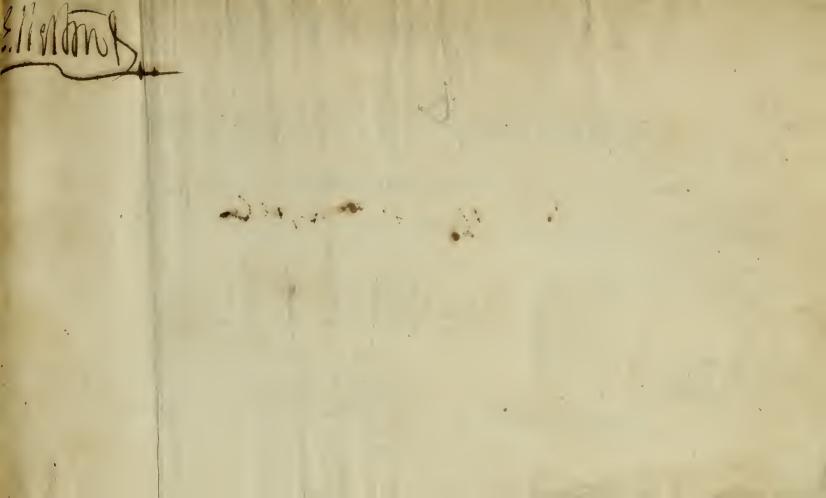
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LYRA SACRA:

CONSISTING OF

ANTHEMS, MOTETTS, SENTENCES, CHANTS, &c.

Original and Selected:

MOST OF WHICH ARE SHORT, EASY OF PERFORMANCE, AND APPROPRIATE TO THE COMMON AND VARIOUS OCCASIONS OF PUBLIC WORSHIP.

BY LOWELL MASON,

Editor of the Handel and Haydn Society Collection of Charch Music.

BOSTON:

RICHARDSON, LORD AND HOLBROOK, NO. 133 WASHINGTON STREET.

1832.

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A STYLE of music somewhat above the common choral, or Psalm and Hymn tune, is often wanted, and may be introduced with good effect, not only on special occasions, but also in the ordinary devotional services of the Sabbath. And choirs of singers need something of this kind to give interest and impulse to their private meetings for practice and improvement.

The choruses of Handel, Haydu, and other celebrated masters, are, in the present state of musical education, alike too difficult for the generality of choirs to perform, or for audiences to comprehend. The effect of them (especially those of Haydn and other modern composers) depends, almost exclusively, upon powerful and complete orchestral accompaniments, which can never be obtained, except in large cities. And nothing bears more an air of burlesque, than the attempt of some twenty or thirty persons to perform one of these splendid choruses, ("The heavens are telling the glory of God," for example,) with no other instrumental aid than a violoncelly, one or none flutes or clarinetts, and perhaps a violin or two. This chorus was originally written for the following instruments, in addition to the four vocal parts, and the music is so admirably distributed amongst them as to render them all indispensable to bring out the sublime conceptions of the author, and to render the chorus effective: viz. Violino primo—Violino secundo—Viola—Violoncello—Contra Basso—Oboe primo—Oboc secundo—Clarinetto primo—Clarinetto secundo—Flauto primo—Flauto secundo—Flauto secundo—Flauto secundo—Corno secundo—Clarino primo—Clarino secundo—Trombone Tenor—Trombone Tenor—Trombone Basso—Tympani. There should be six first, and six second Violius, (if more, so much the better) two or three Violas, and as many Violancellos; making in all an instrumental band of from thirty to forty. The choir, to be in about equal proportion, should consist of—say twenty Sopranos, ten Altos, ten Tenors, and ten Basses. Without such a band, vocal and instrumental, as this, the chorus above mentioned cannot be properly performed; and the same is true, to a greater or less extent, of all the choruses of Handel, Haydn, and other great masters.

But in addition to this, it is to be observed, that these choruses were, originally and exclusively, designed for the sole purpose of musical exhibition and display. The Cratorio of the Messiah was first performed under the direction of Handel himself, in the theatre, with no higher object in view than that which is common to the carried exhibitions. There is not the least reason to suppose that the composer ever associated in his own mind, this most sublime of musical compositions, with the humble and spiritual worship of God. And although it is true that many of the choruses in this, and in other oratorios by Handel, and other masters, are calculated to inspire the deepest devotional feeling, and sacred awe, yet, it is believed that this effect is but seldom produced in a mixed assembly, amidst the display and parade that necessarily attends the performance.

Indeed, exhibition or display, in some form or other, seems to have been the leading if not the sole object in the composition of most of the sacred music to be found, with the exception of the common chorals, or Psalm and Hynn tunes. The anthems of the best English authors are, with few exceptions, designed to shew the composer's skill in counterpoint, fugue, and artificial conceits, well fitted, indeed, to show his proficiency in musical science, but not to draw out the soul of the performer or hearer in holy aspirations to his Maker, which is the great end of sacred music; and thus we see, in these pieces, the importance of the sentiment too often sacrificed to musical effect, or whelly disregarded. Another objection to these anthems is, that their length precludes their introduction upon religious occasions.

And as this was the design of the composers, so also from the nature of the music itself, is the effect produced upon the audience in its performance. Whatever of devotional feeling the words are calculated to inspire, is merged in the musical effect. To this end the words and sentiments are considered secondary and subservient; whereas the music should always be lost, as it were, in the sentiment and words. From the pomp and parade that always accompanies the execution of such music, devotion shrinks with timidity, and retires to give vent to her feelings in strains more simple, natural and unostentations.

To furnish music that may in some measure supply the deficiency in this department-music that is at once plain, easy, chaste, and consistent with the simplicity and spirit-

uality of religious worship, has been the object of the Editor in the present work.

To find suitable materials has been exceedingly difficult. It is not pretended that all the pieces in this book are of this character, though it is believed that there are but very few, that may not be properly introduced in the common service of the Sabbath, or on other occasions of public or social worship. Many of the Anthems and Sentences will be found appropriate for the voluntary singing of the choir, either preparatory to, or as the actual commencement of the services of the sanctuary. This practice, when judiciously managed and properly understood by the congregation, will be found highly interesting, and well adapted to prepare the mind for succeeding acts of devotion. But the

choir should never forget that, under such circumstances, the responsibility of making the first impression rests upon them; and that they should sing from the fulness of their hearts, as in the immediate presence of that God who cannot be deceived, and will not be mocked,—of that Being who requires us to worship him in spirit and in truth.

A considerable portion of the work, it will be seen, has been devoted to Cbants. There is no style of singing more simple and truly devotional than this; and it is much to be regretted that it should be unknown to so many denominations of Christians. The plan of writing out chants to measured notes has been adopted to some extent; principally for the reason, that it renders the performance much easier to choirs uninstructed in this style of singing. But it must be observed that though the music is thus written out in full, and in exact measure, yet it is not desirable it should be always performed in strict time—for, when thus performed, the execution will be in danger of becoming merely mechanical, and destitute of all proper feeling and expression. They should be sung in some degree Ad Libitum, as respects the time; and yet the notes may guide and enable the choir to sing together. These measured Chants will also give some idea of the manner in which Chants, not thus written out at length, are to be performed.

It will be observed that a number of selections have been made from the Sacred writings, and adapted as Chants, in addition to those contained in the Liturgy of the Episcopal Church. The poetical Books of the Bible abound in passages of the highest Lyrical character, admirably calculated for musical expression and adaptation. Could our worshipping assemblies be made once to feel the effect of chanting in the most simple and intelligible music, the sublime and pathetic portions of the word of God, it is

believed that chanting would soon take the place, to a considerable extent, of inetrical Psalms and Hymns.

A number of metrical Psalms and Hymns will be found in the course of the work, set throughout to music. The advantage of such an arrangement is very great. Indeed, it is impossible to give a proper effect to many pieces, (such an one, for example, as the beautiful hymn by Dr. Watts—" He dies, the friend of sinners dies," see page 365) in any other way; for the same musical combinations and progressions are not calculated to express the variety of emotions which are to be found in the different stanzas of a psalm or hymn; for instance, grief and joy, penitence and hope. Some of these pieces have been taken from the Lock Hospital Collection, and remain nearly as they are found in that work; while others have been more or less altered, with a view to a better adaptation to words and sentiments.

Of the original music contained in this work, the Editor feels at liberty to commend, in very high terms, the following pieces, viz. "If thou, Lord, shouldst mark iniquities," p. 140, "O praise the Lord, ye nations," p. 154, "O give thanks unto the Lord," p. 247, "His foundation is in the holy mountain," p. 343, and "Whoso offereth praise," p. 350; the three first having been composed by Ch. Zeuner, organist to St. Panl's Church, and the two latter by Geo. J. Webb, organist to the Old South Church, in this city, expressly for this work. The responsive character of the Grand Chant "O give thanks unto the Lord," p. 247, will be found highly effective. The solo or recitative passages should be entirely Ad Libitum—that is, according to the taste and judgment of the performer, as it respects time,—the object of them being simply to announce the fact, or tell the story; but the chorus, "for his mercy endureth forever," should be prompt, full, and in exact time. (The same Psalm will be found set to a plain chant, p. 318.) These five pieces will be found highly beautiful, and the Editor would here express his obligations to these gentlemen for their valuable contributions to the work.

Finally, it is hoped that Lyra Sacra will be found a useful appendix to any of the collections of Psalmody in common use; and that it will supply choirs with a large number of interesting, easy, and useful pieces, calculated both for public worship, and for their own private practice and improvement. (For this latter object the Canons are inserted in the end of the volume.) It will also furnish pieces suitable for concerts of sacred music, especially if such concerts are conducted on proper principles, and not for

the purpose only of pleasing the ear, or ostentatious display.

Singers should always recollect, however, that the mere mechanical execution of music is insufficient. Music is emphatically the language of the heart, and that performance of it which is dull, cold, formal, and lifeless, becomes as monotonous and tiresome as the notes of a hand organ, or the measured movements of an automaton. The book furnishes them only with an outward form—they must give it animation. The composer sets before them the body—they must, as it were, inspire it with the breath of life, and cause it to speak and move upon the hearts of others. Let the singer feel, deeply feel—let him enter fully into the spirit of the subject, and then, from the fulness of his heart, and in all the eloquence of music and poetry combined, let him give expression to the subline and ennobling thoughts, the tender and affecting emotions, which are so often introduced into Sacred Song.

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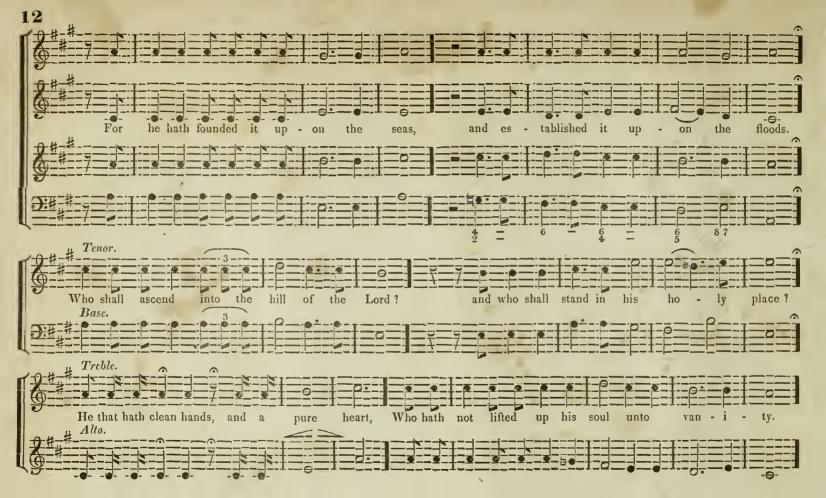


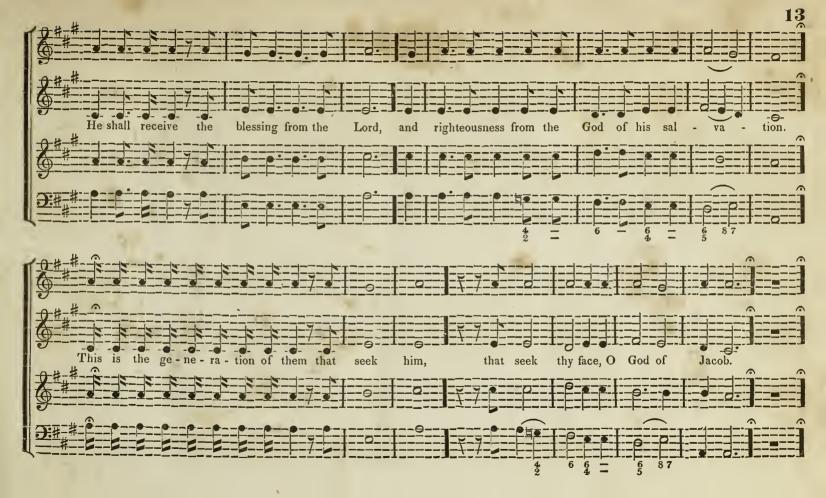




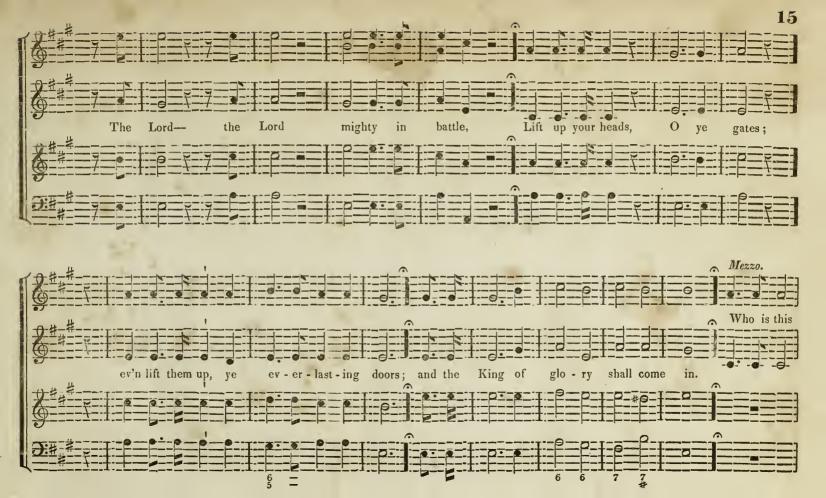


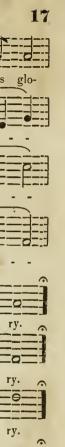


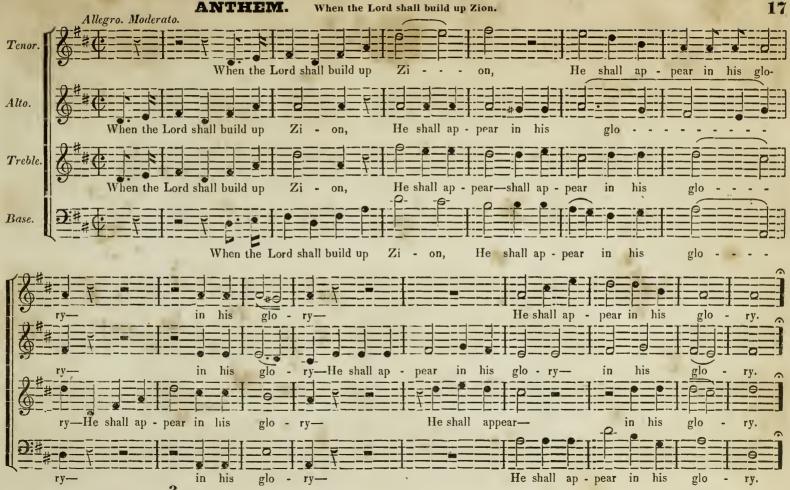










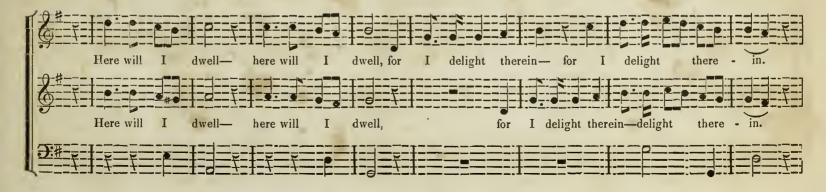




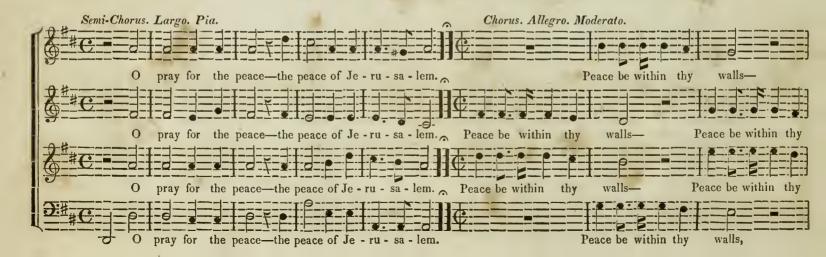








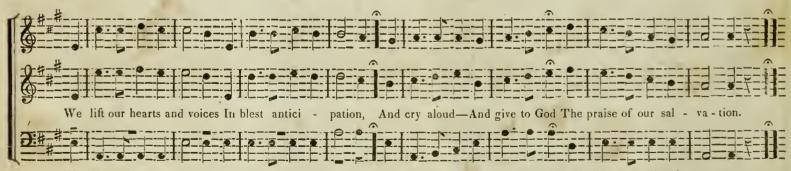








- 2. While in affliction's furnace, And passing through the fire,
 3. Thou dost conduct thy people Through torrents of temptation; Nor will we fear, While thou art near, The fire of tribu lation.
 - 4. Faith now beholds the glory, To which thou wilt restore us, And earth despise, For that high prize, Which thou hast set before us.



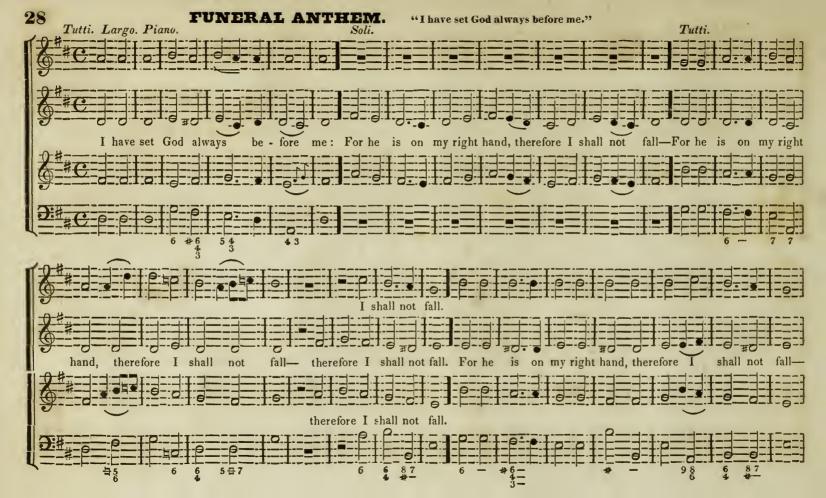
We lift our hands, exulting In thine almighty favor; The love divine, That made us thine, Shall keep us thine for - ever.

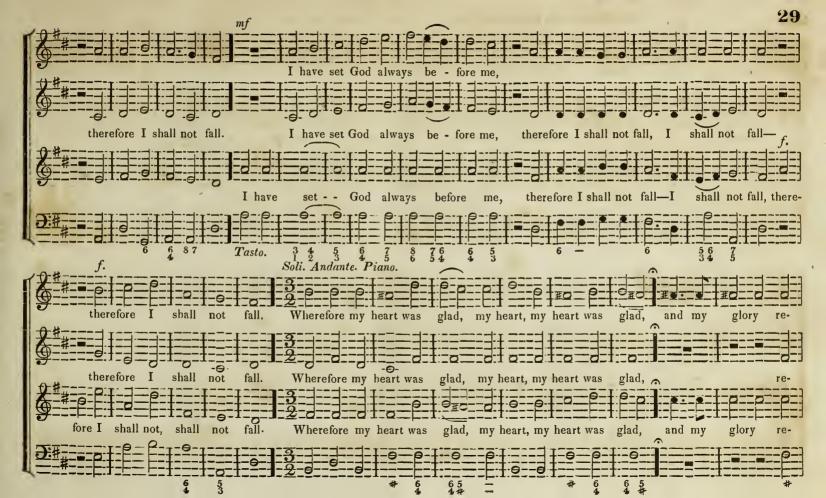
The world, with sin and Satan, In vain our march opposes; By thee we will Break through them all, And sing the song of Moses.

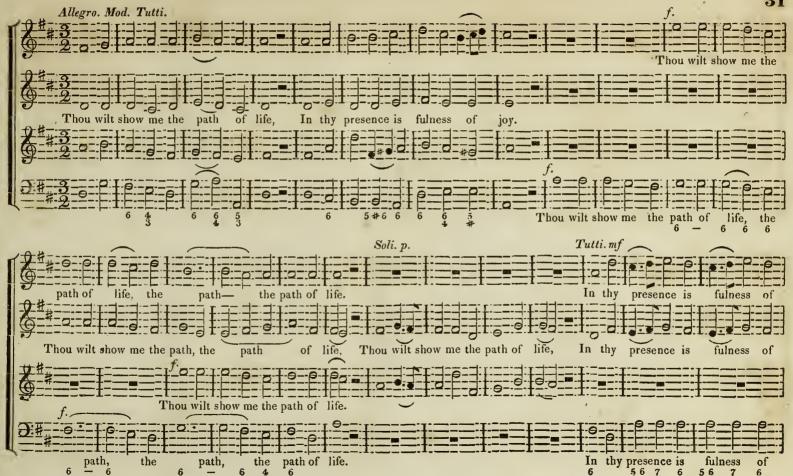
And if thou count us worthy, We each, as dying Stephen, Shall see thee stand At God's right hand, To take us up to heaven.

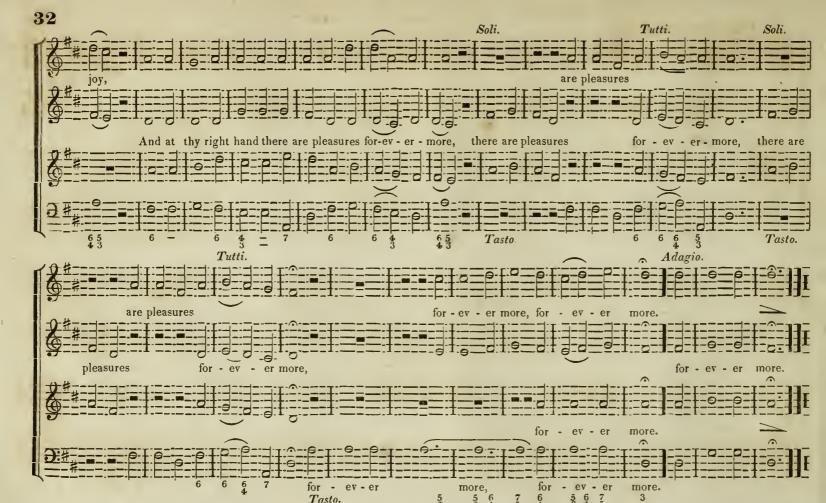






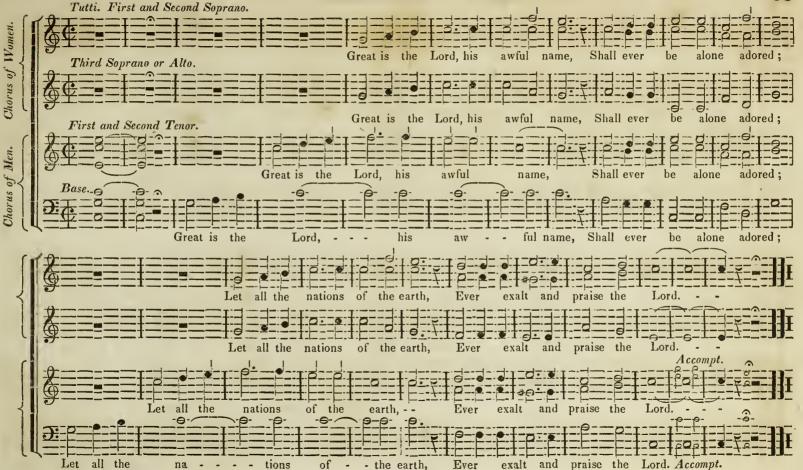




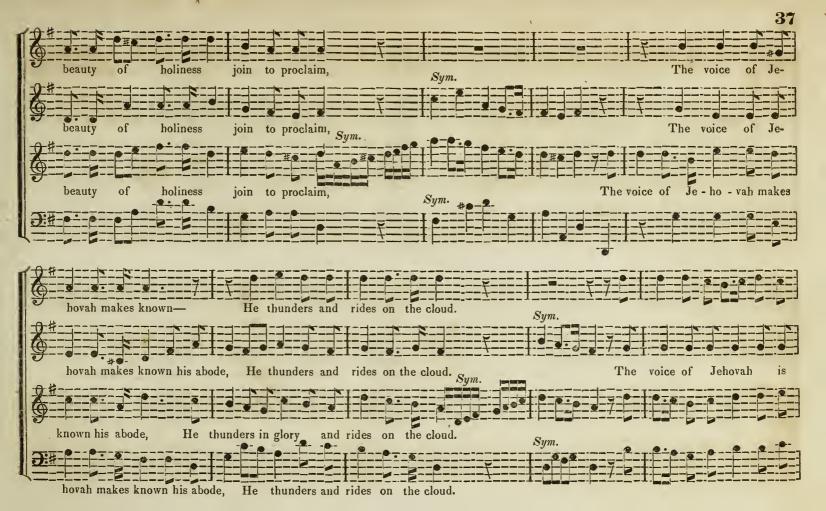


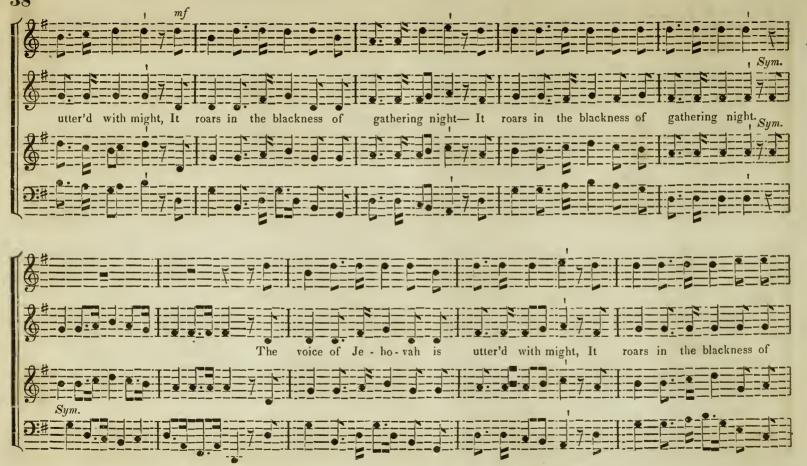


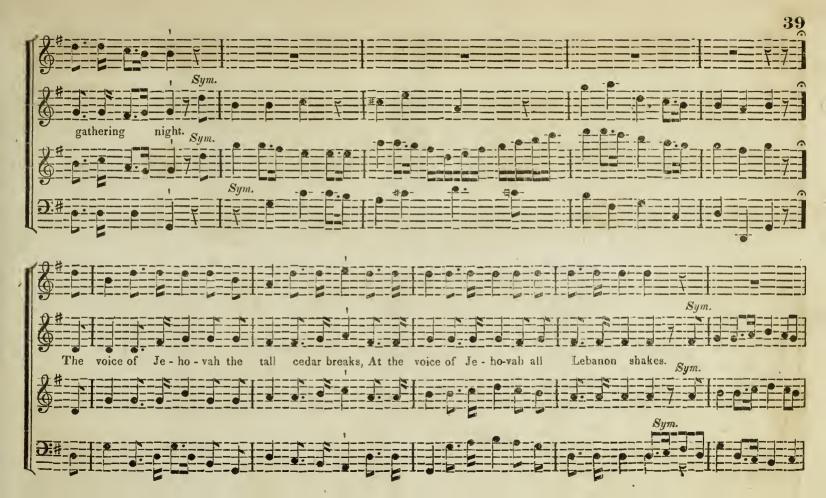












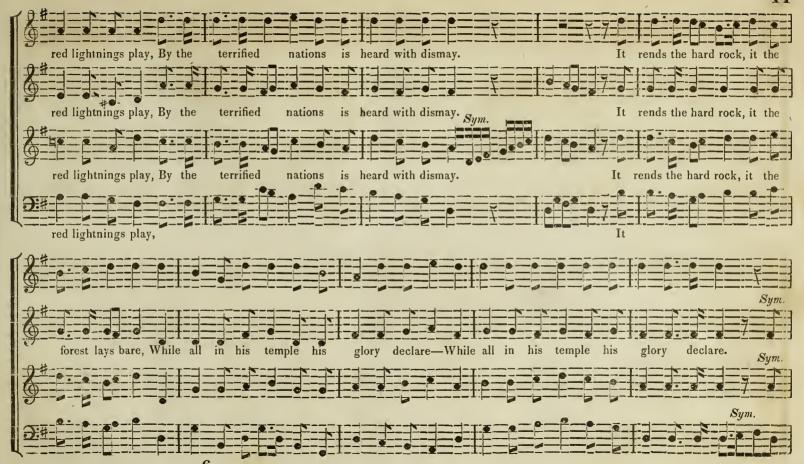
fall in the

ruin

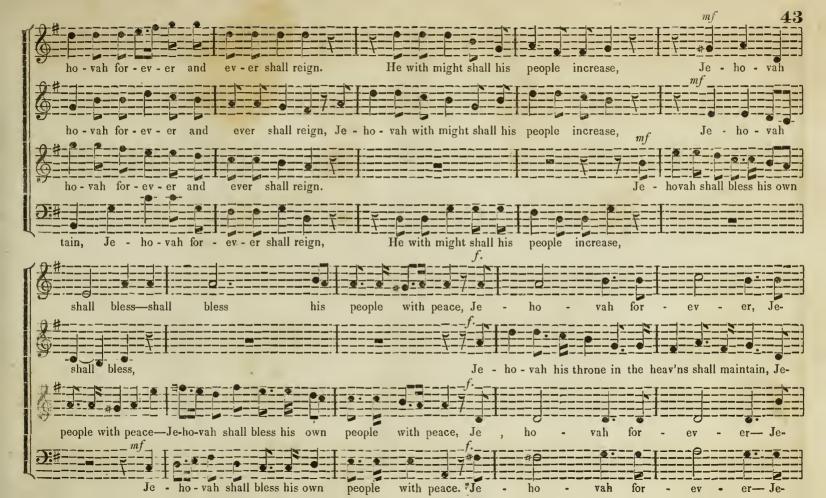
that circles them round.

His voice when





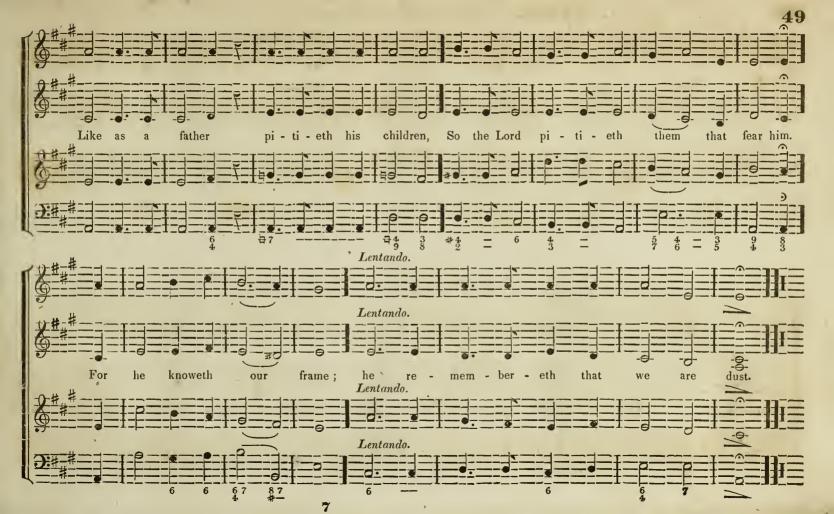
Jehovah his throne in the heav'ns shall main-





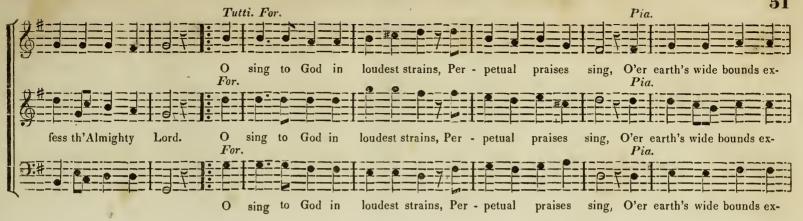




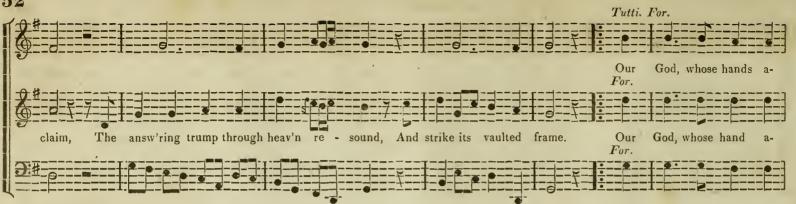




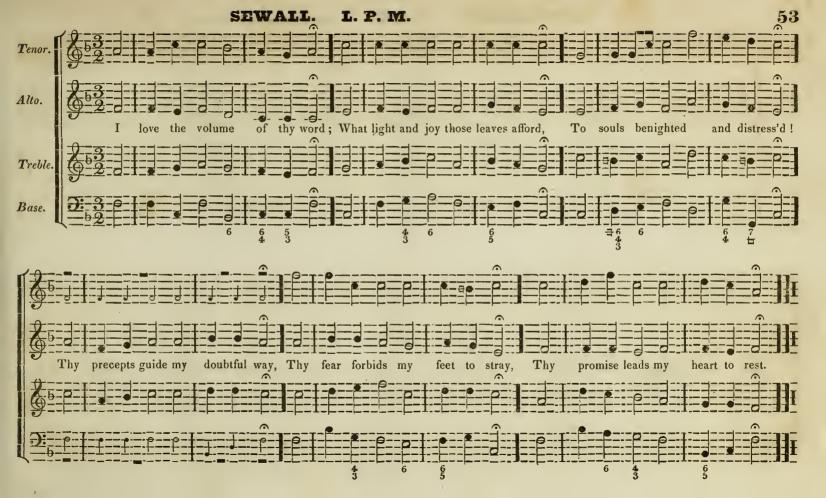






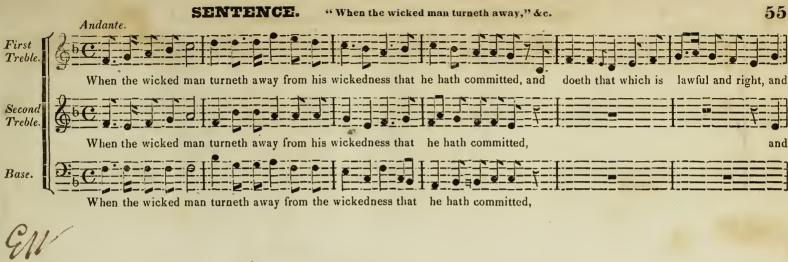


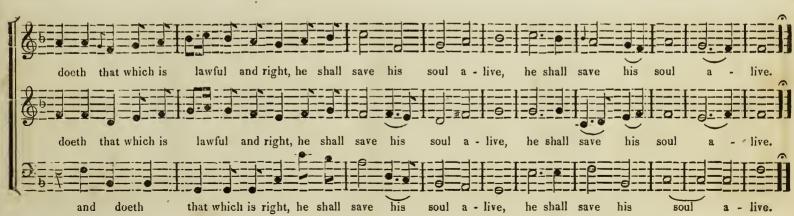




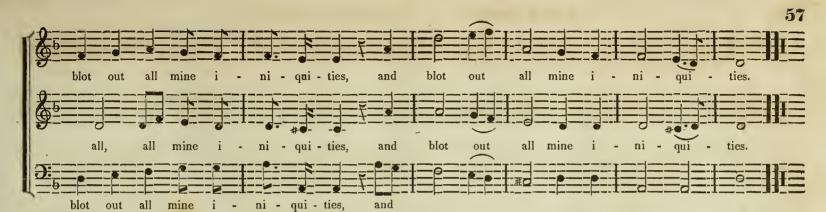


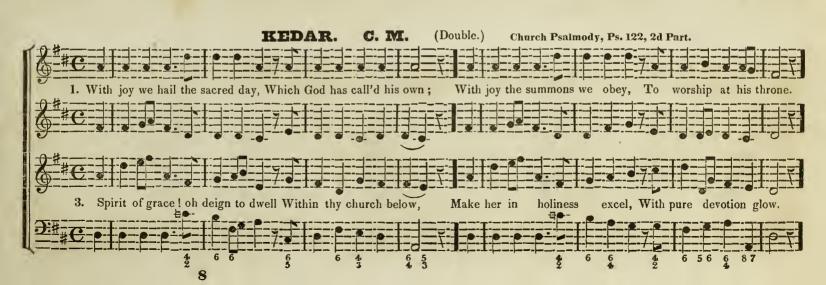


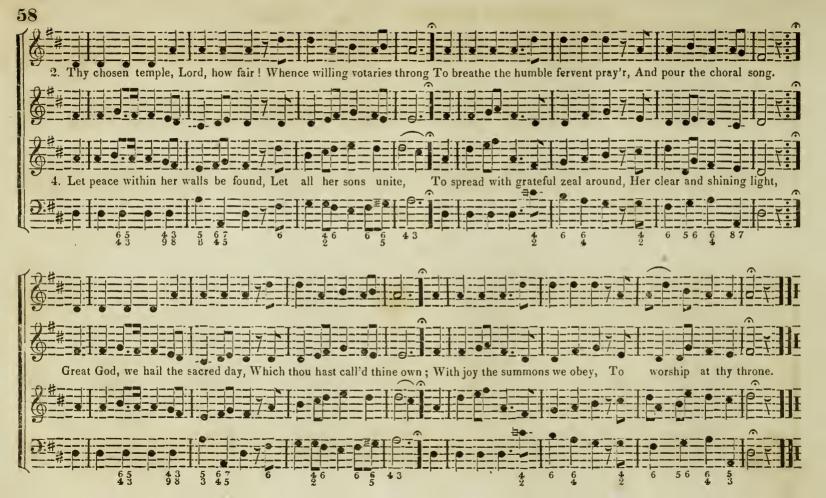




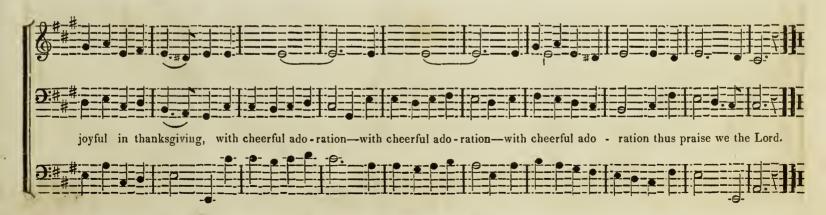


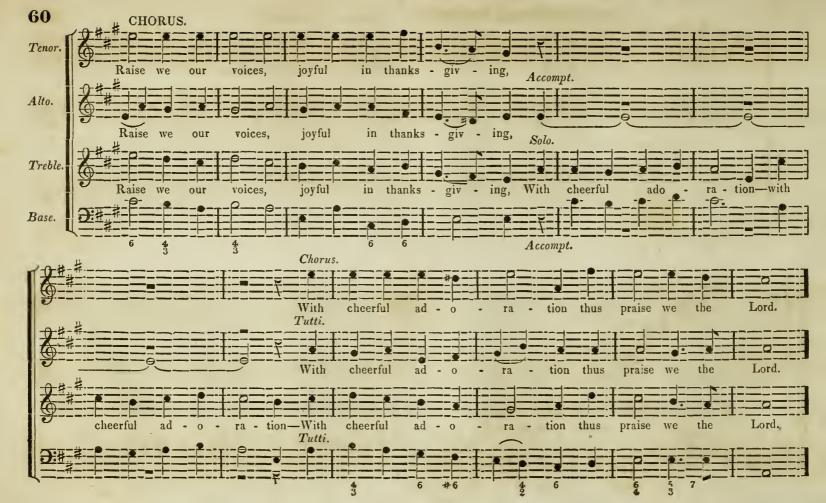


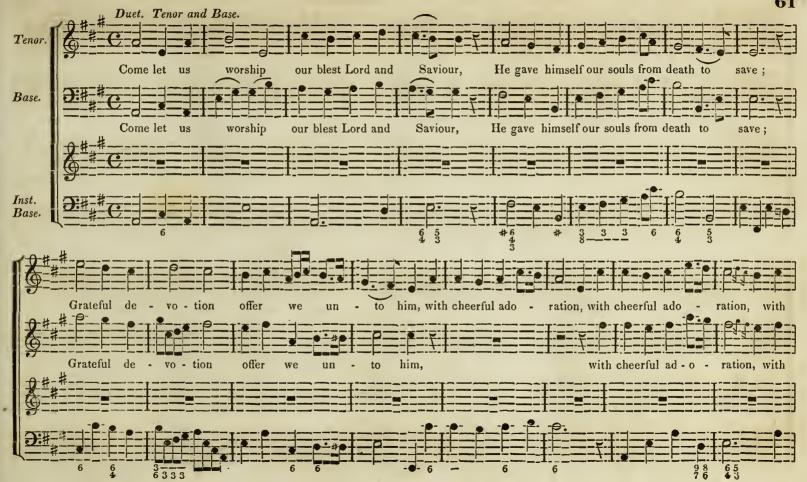




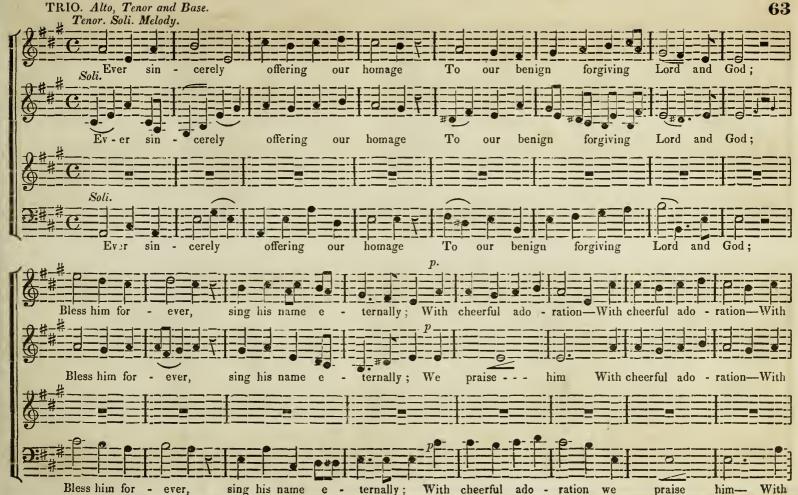


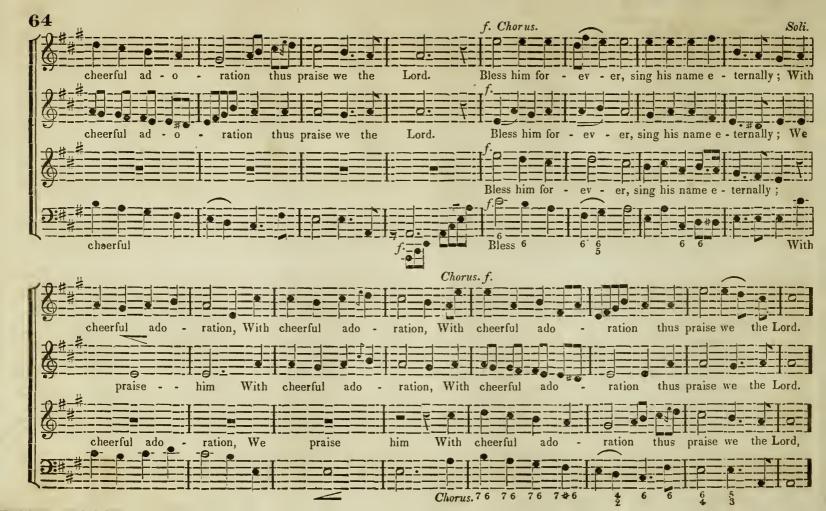
















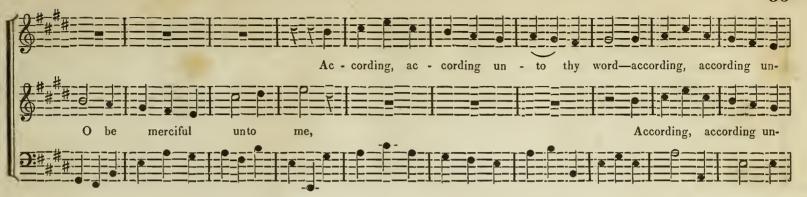






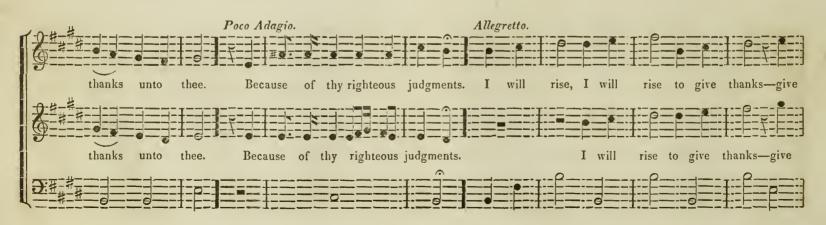


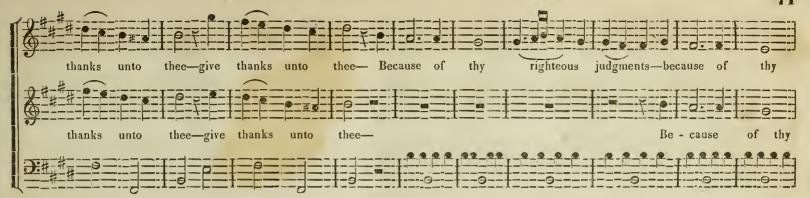




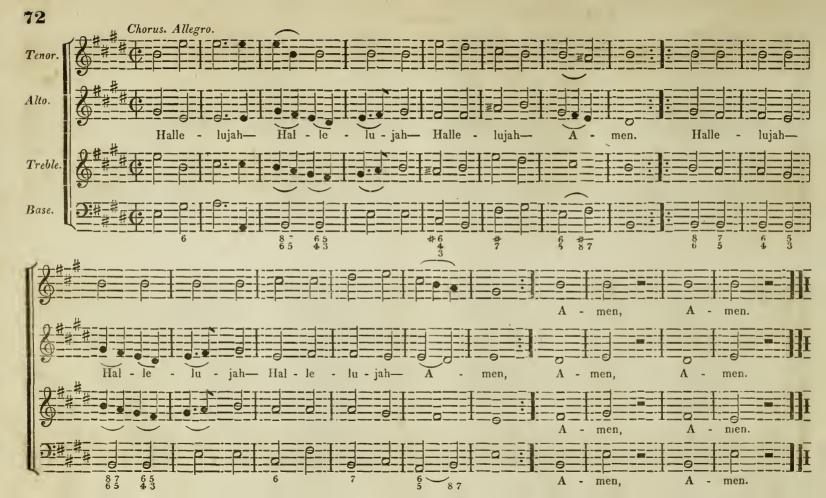


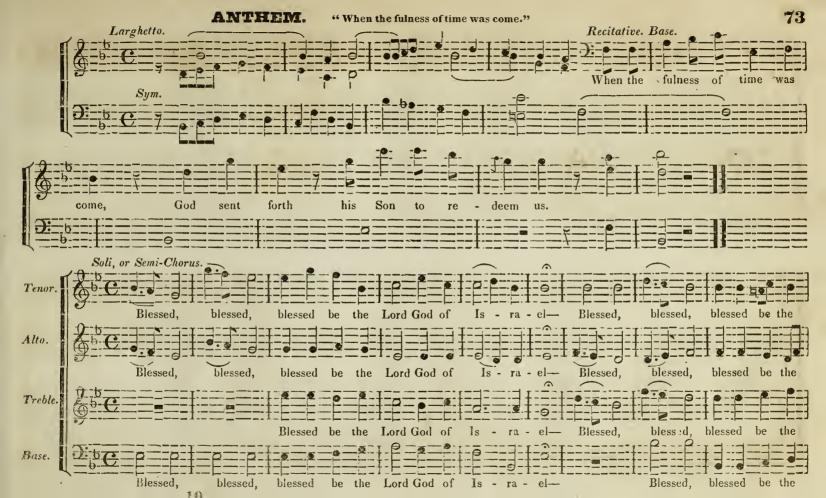




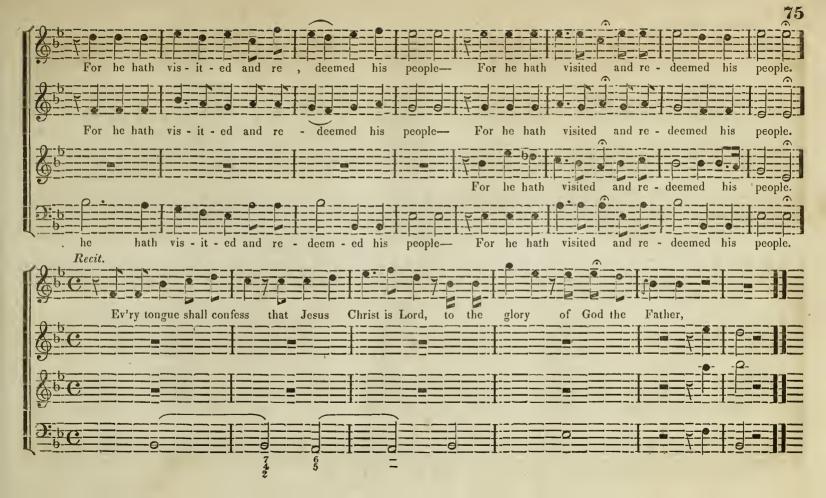












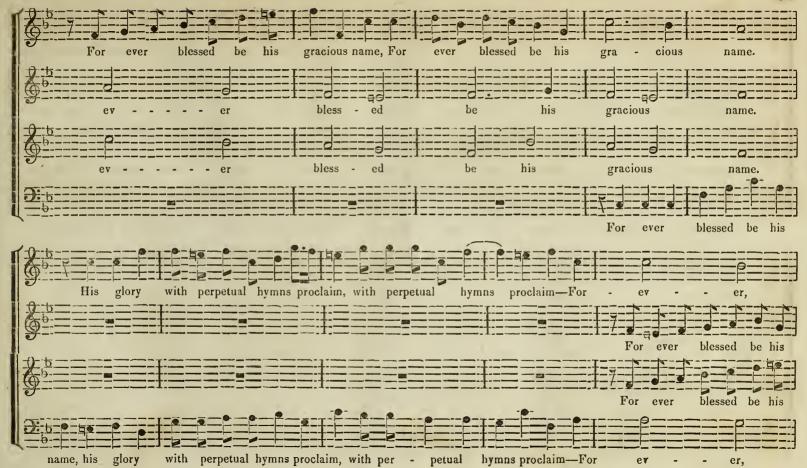




be his gracious name-For ever

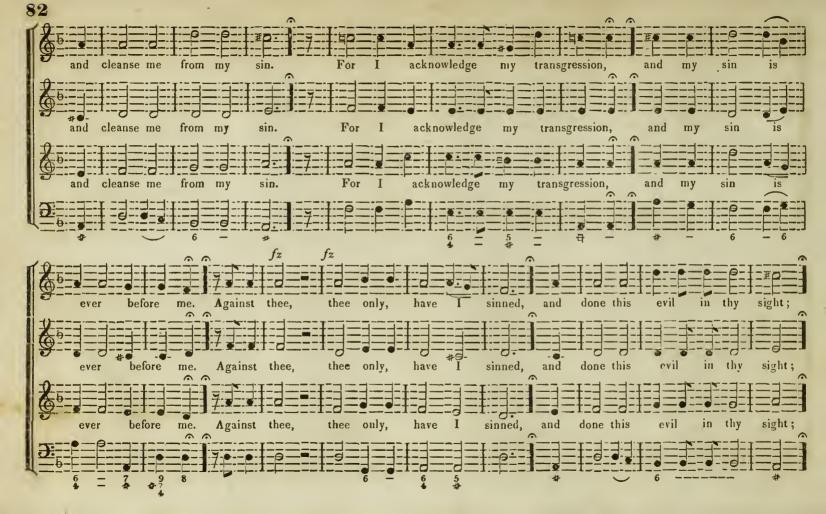
blessed

blessed be his gracious name, blessed

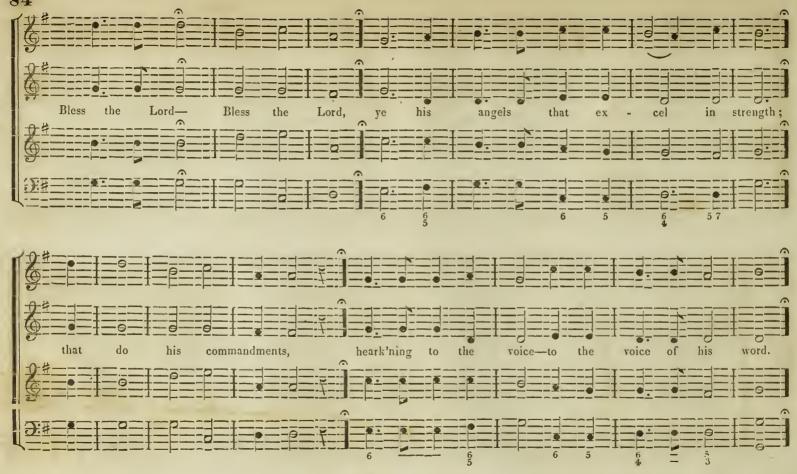


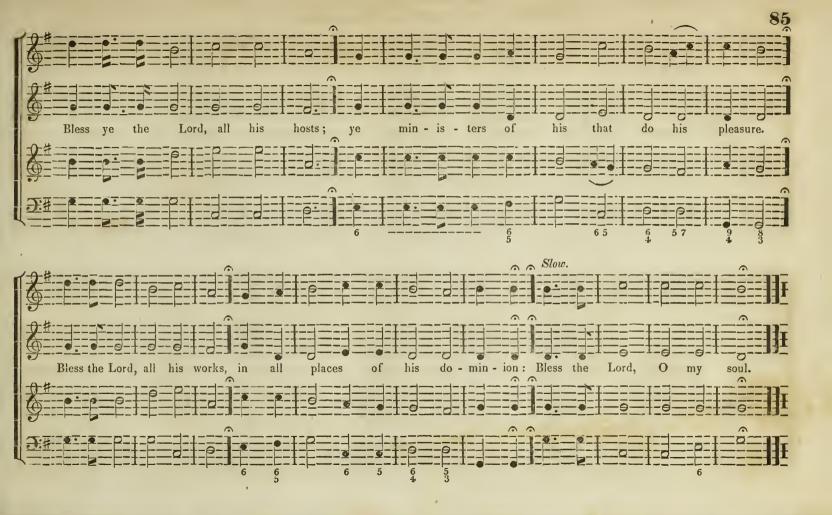






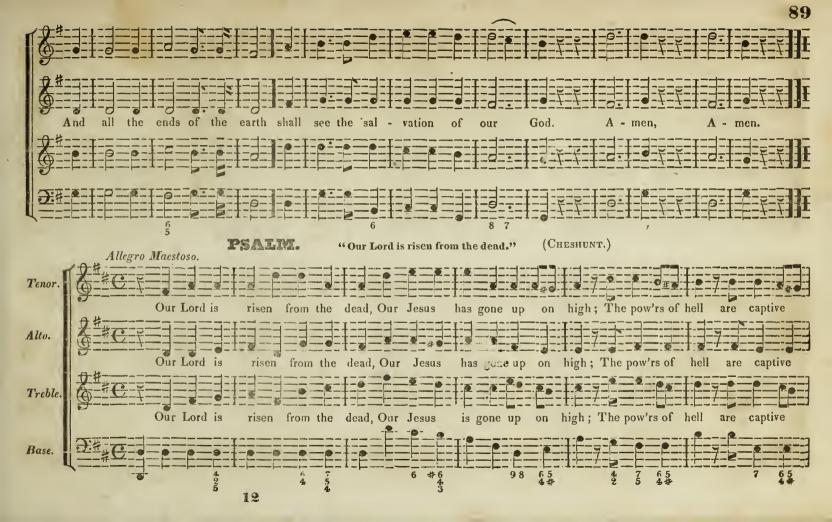






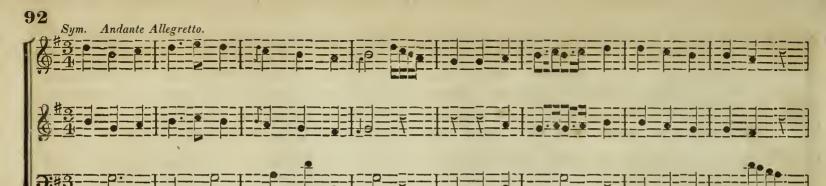


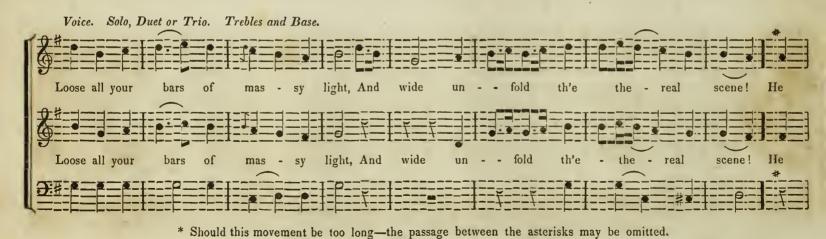




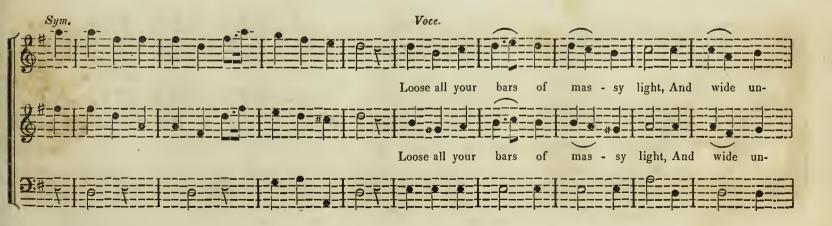
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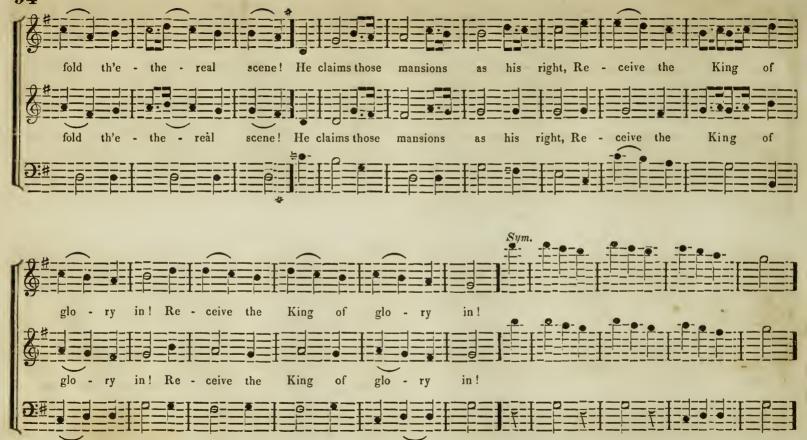




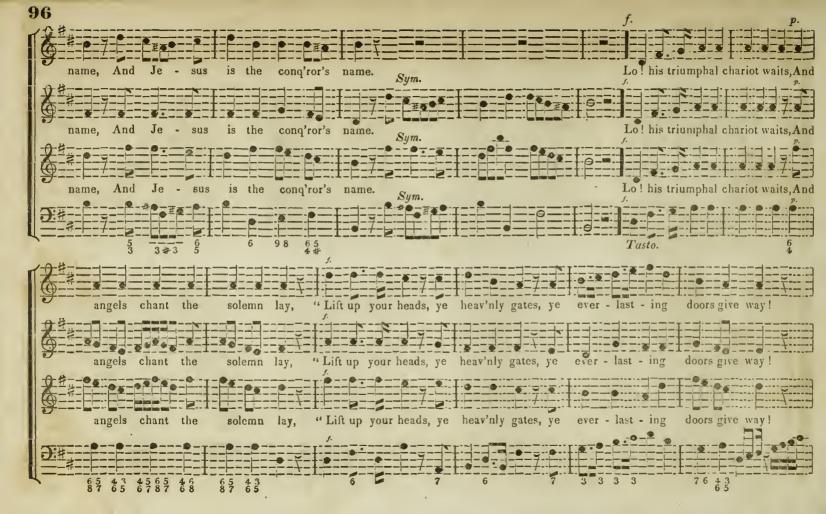






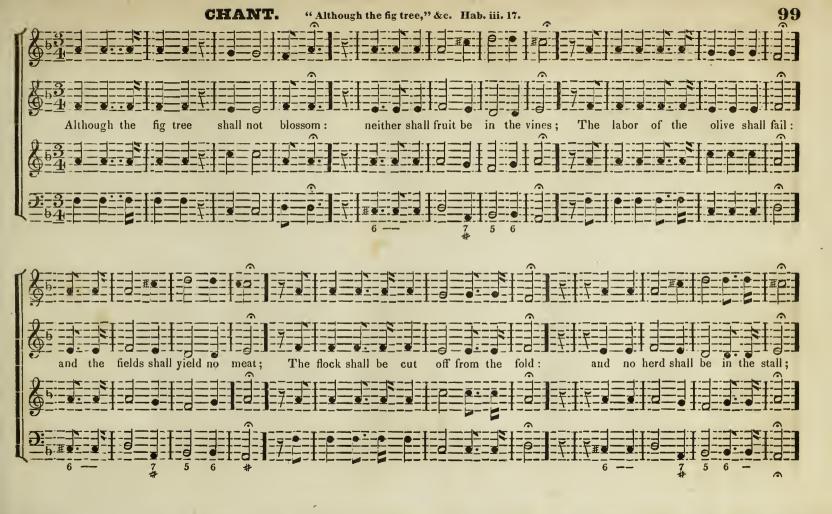


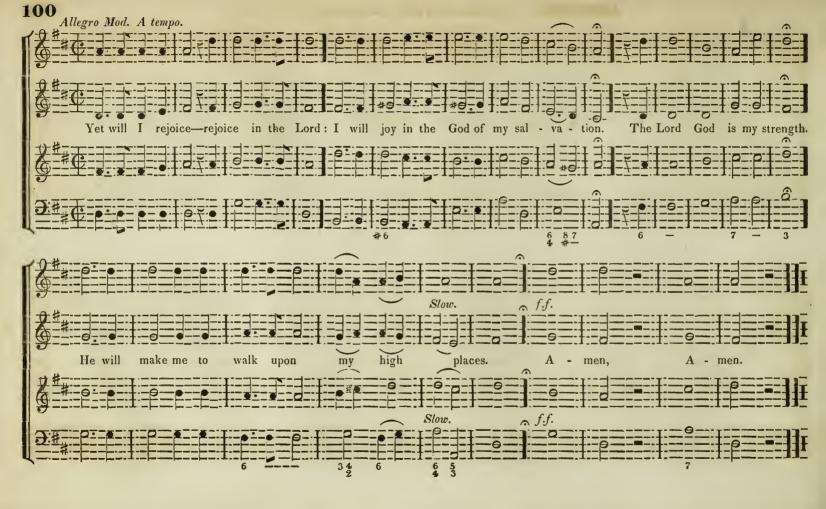






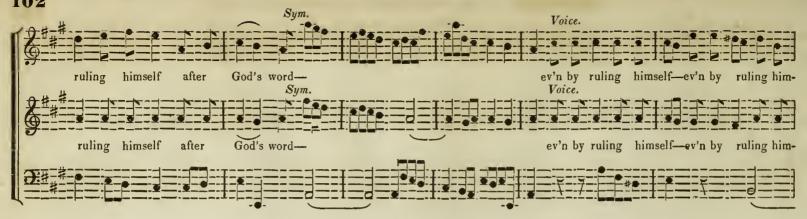
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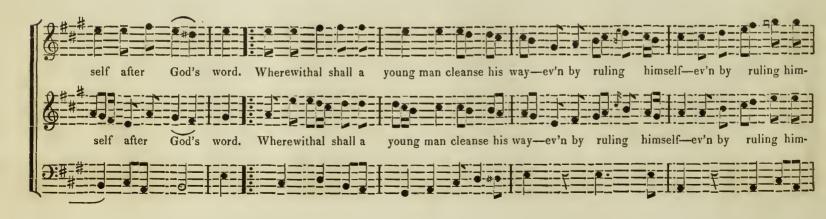


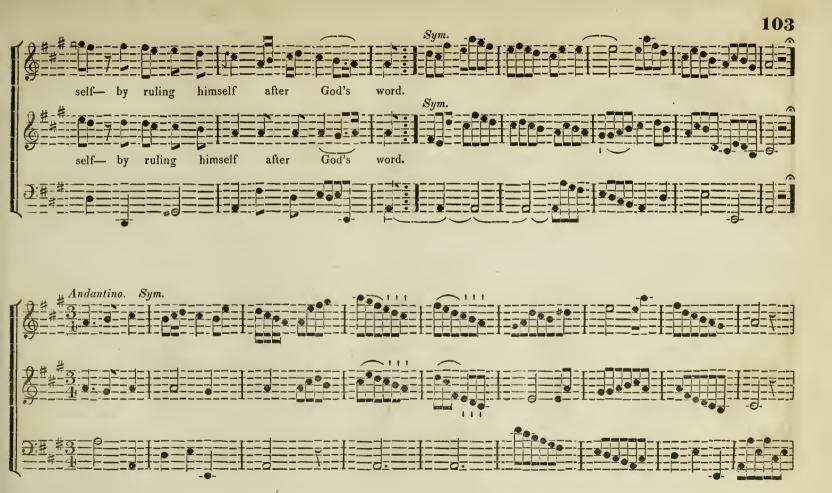




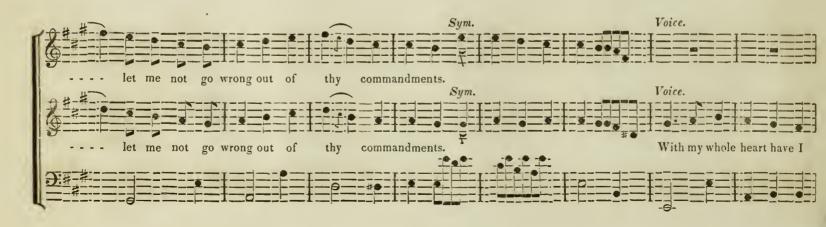






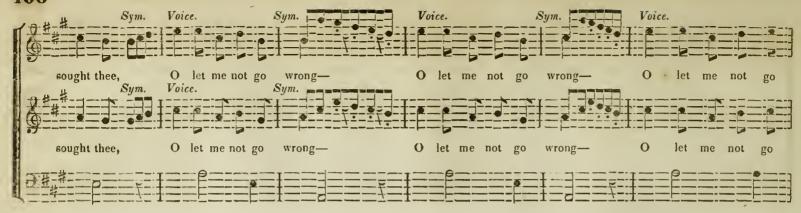




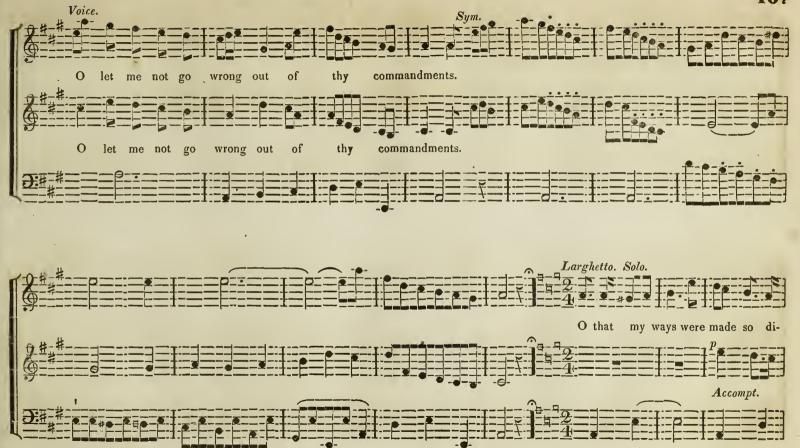


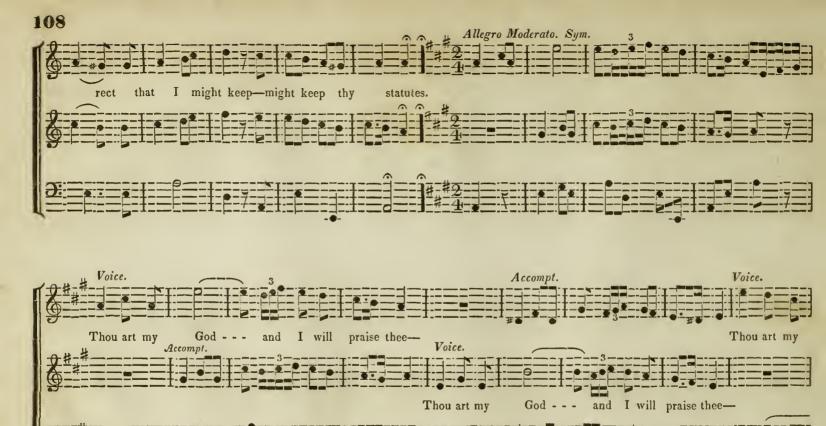












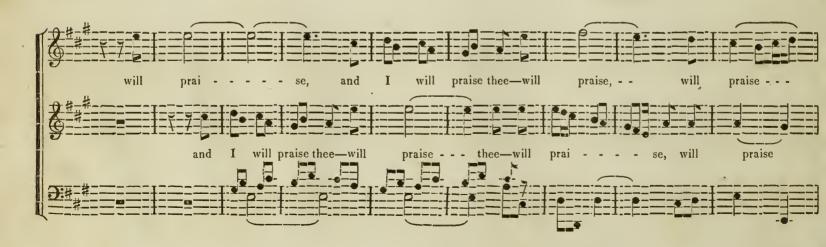




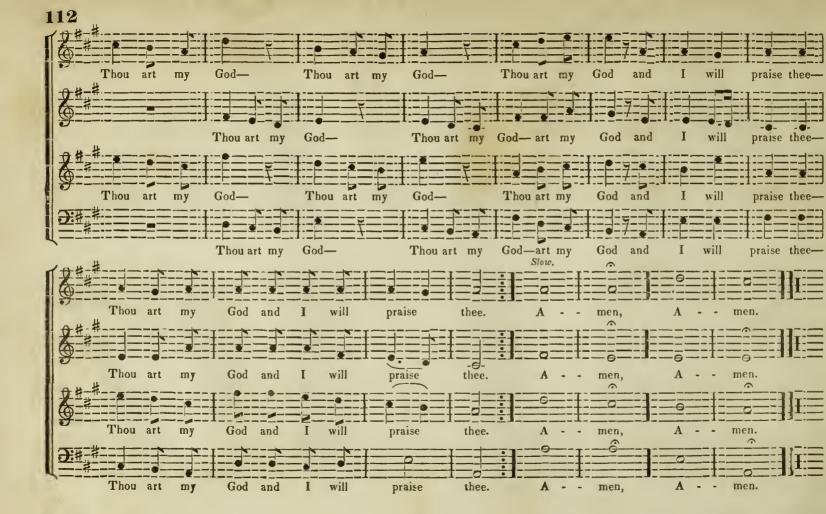




















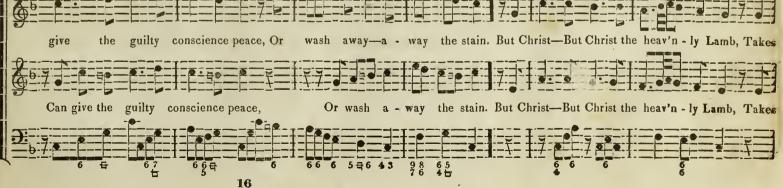


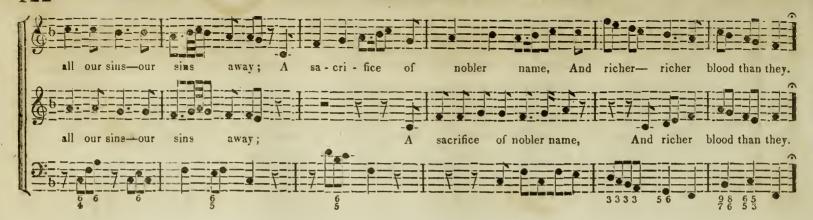
Tasto.





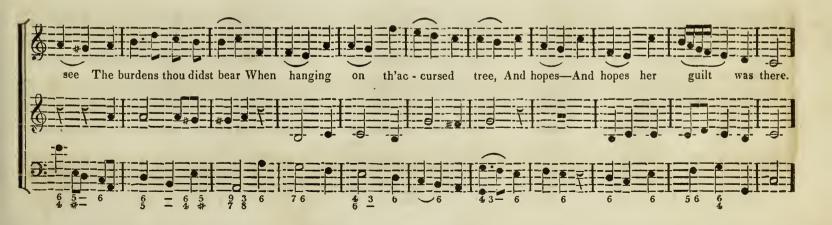




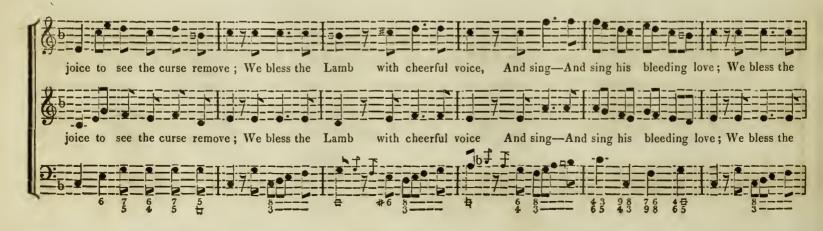


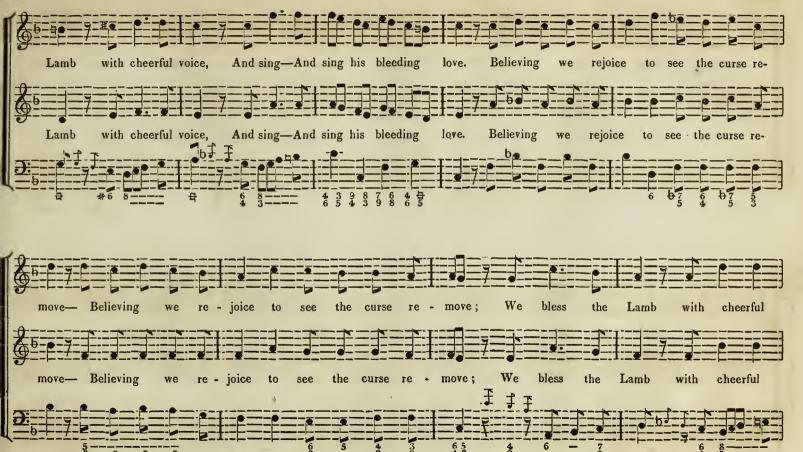


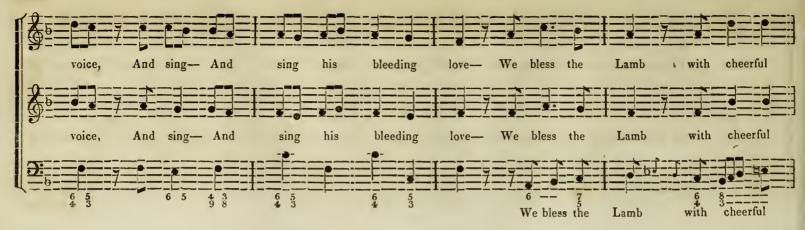


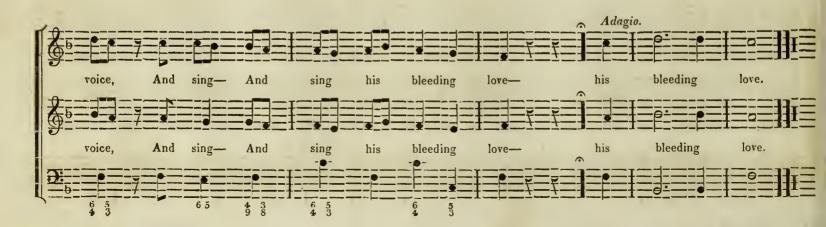


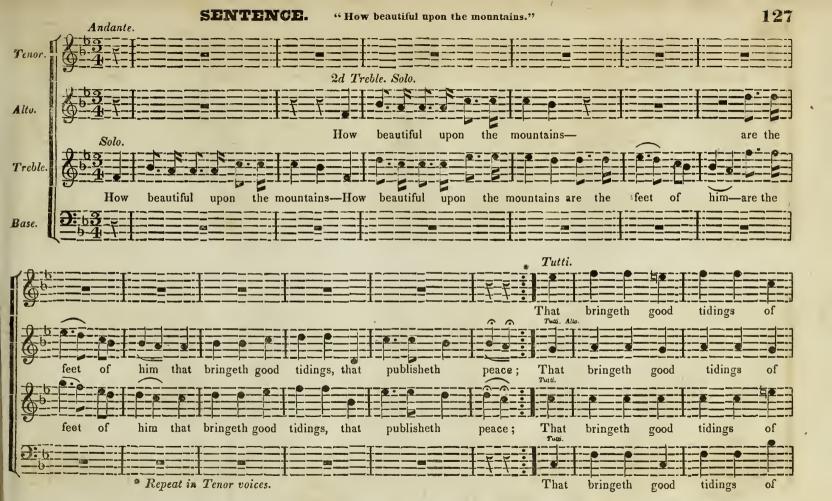










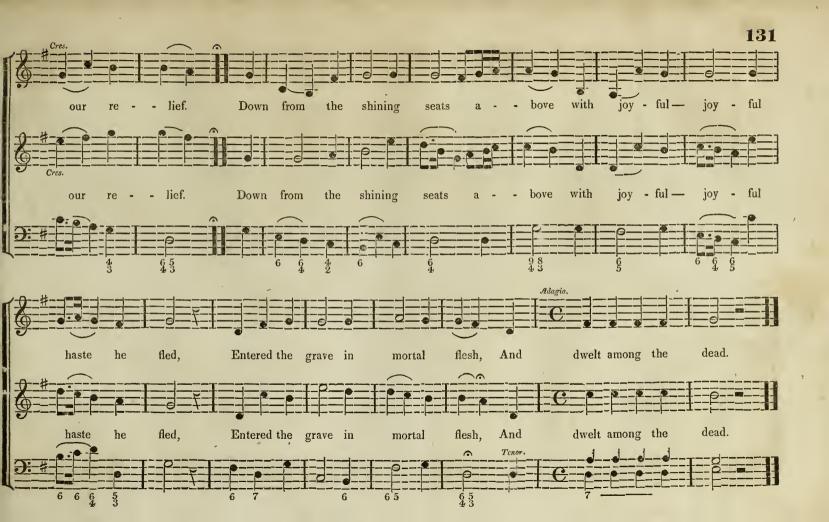


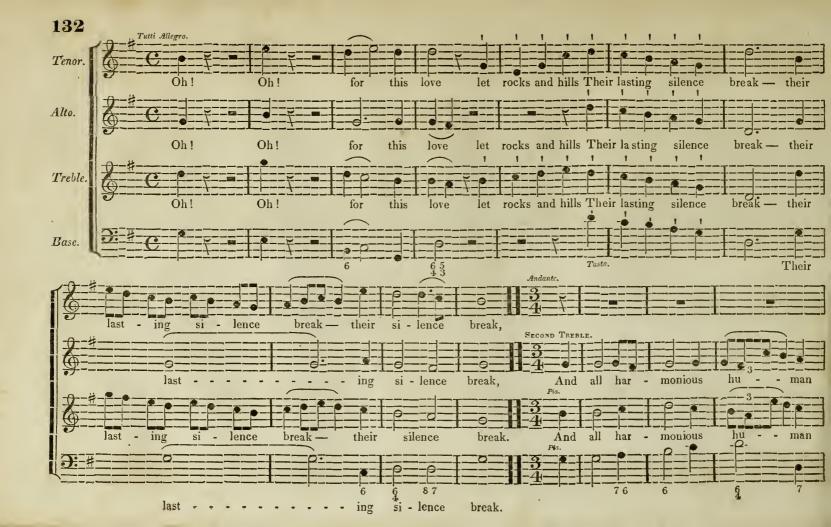


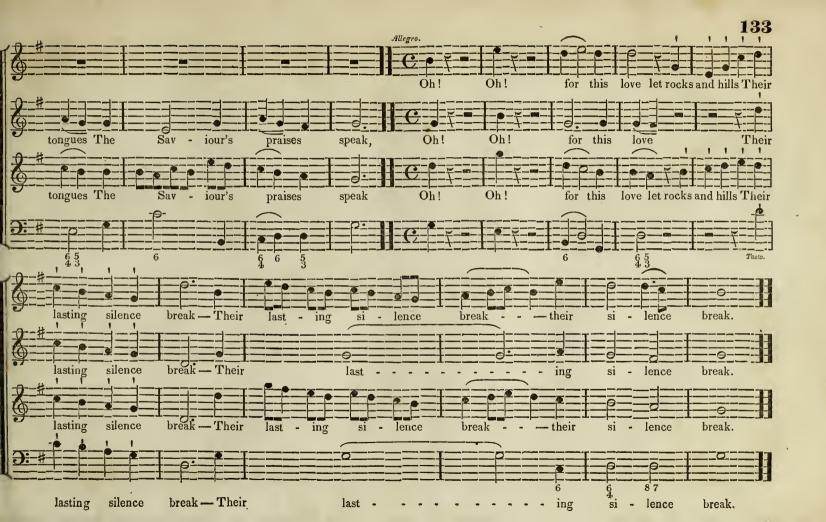




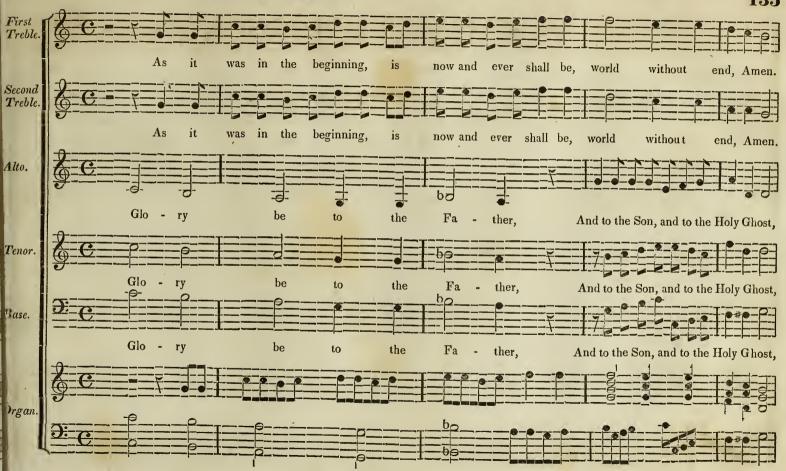










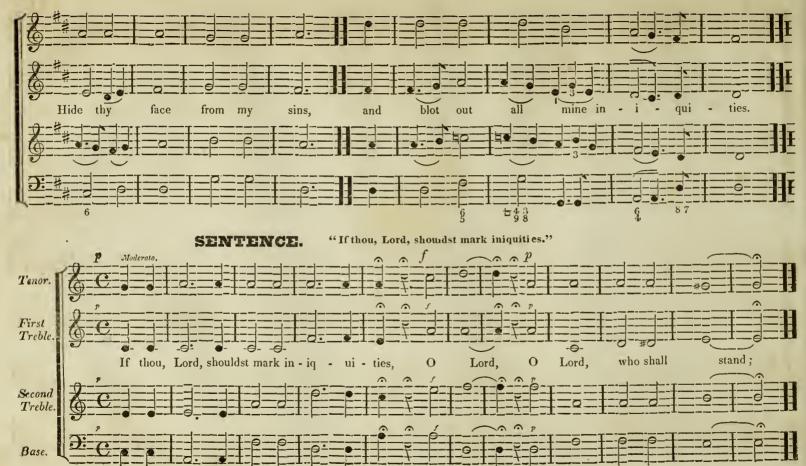




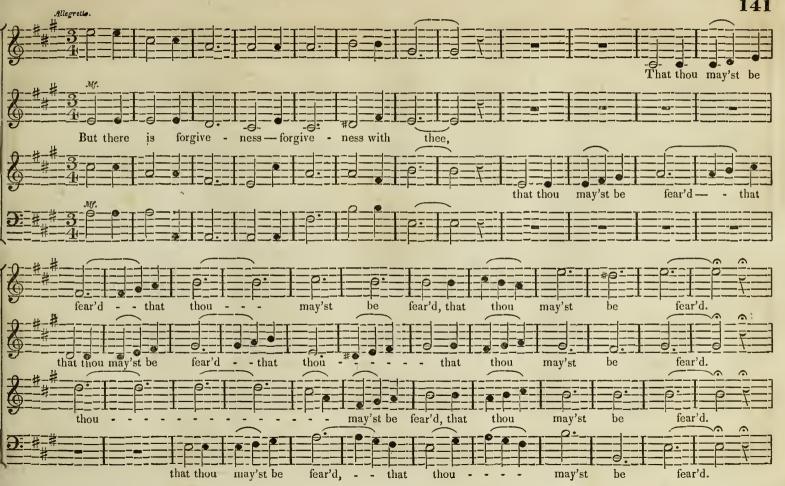










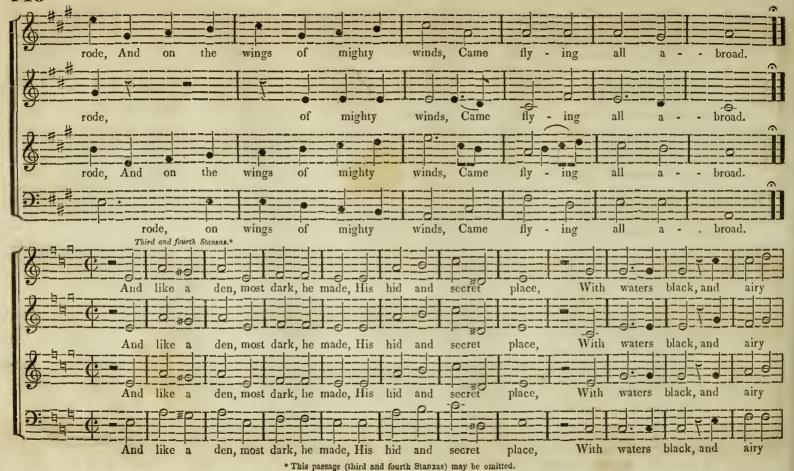










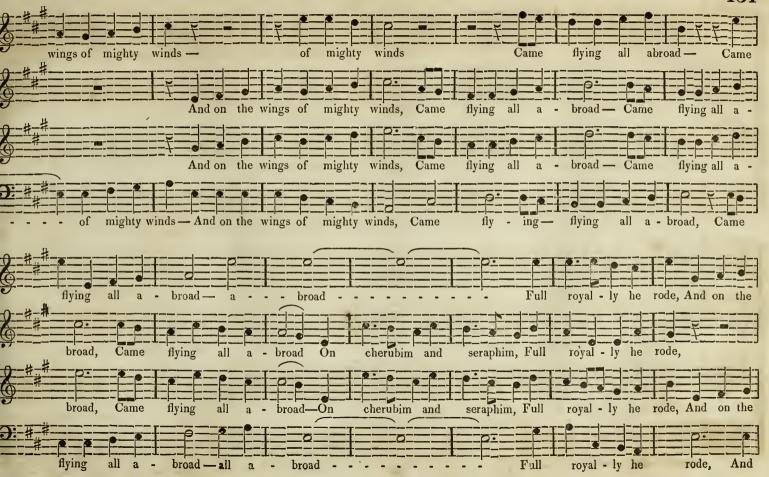






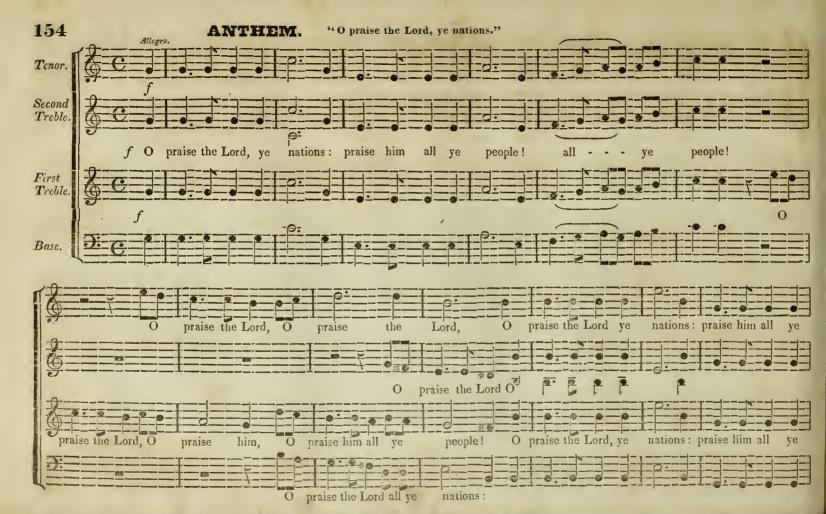


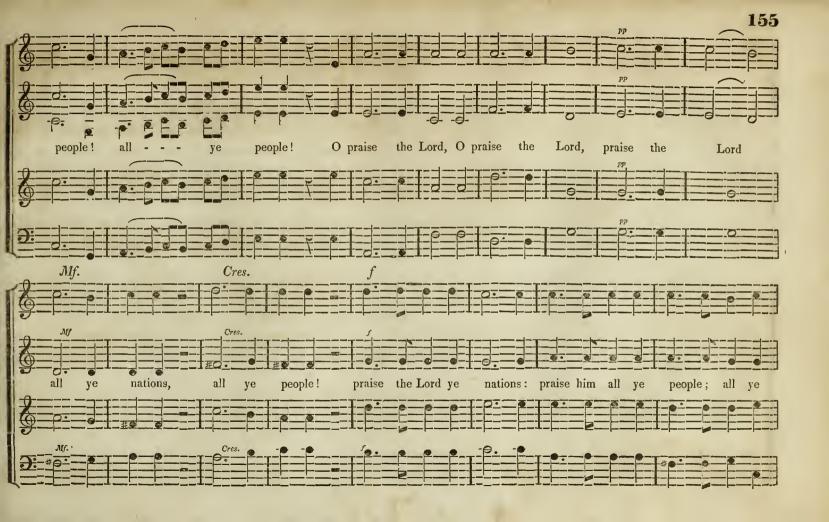


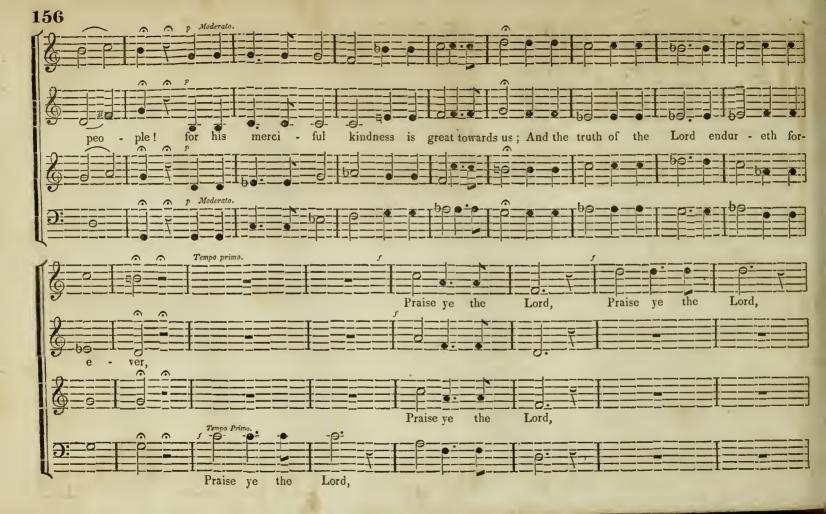


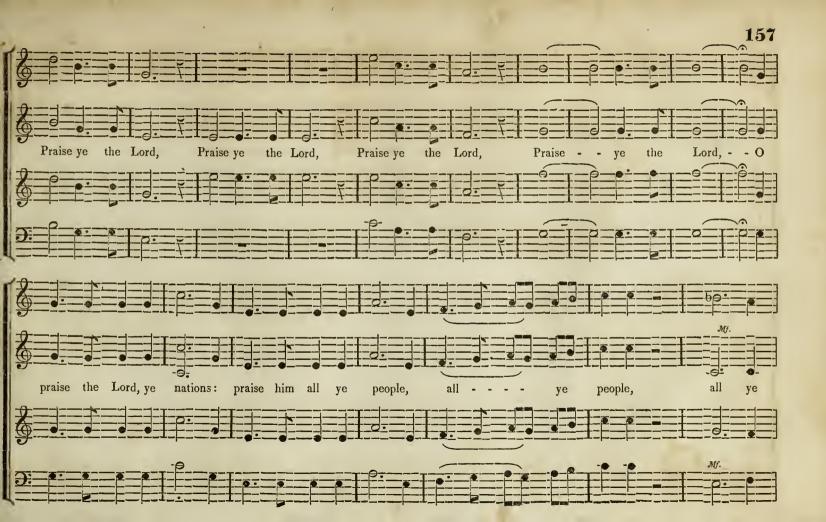


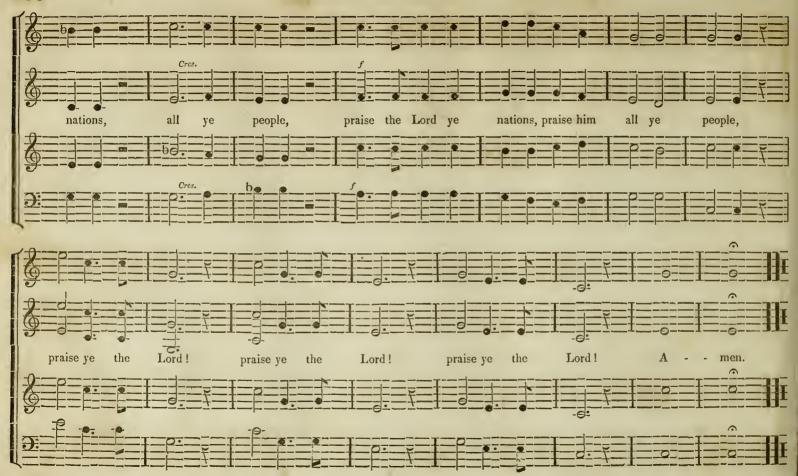


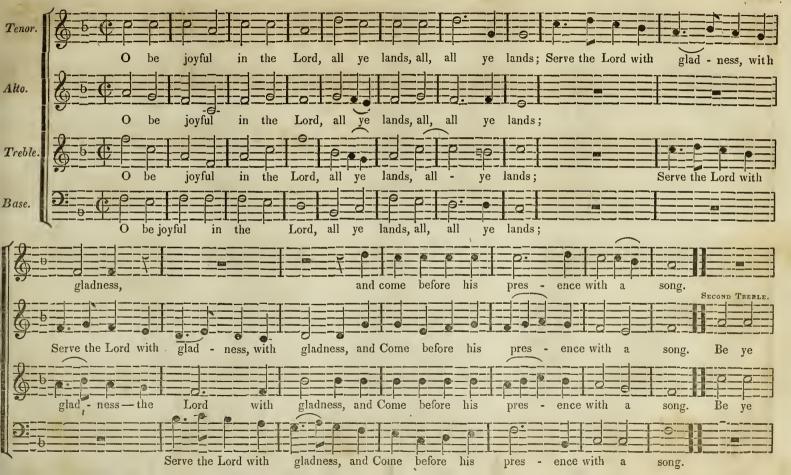




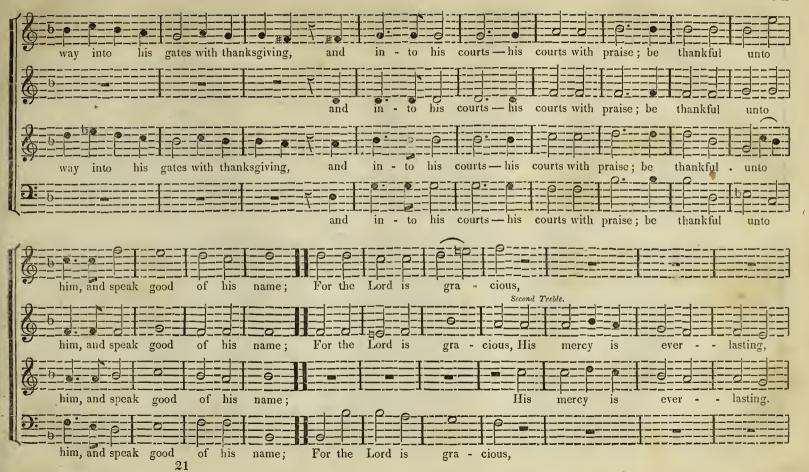




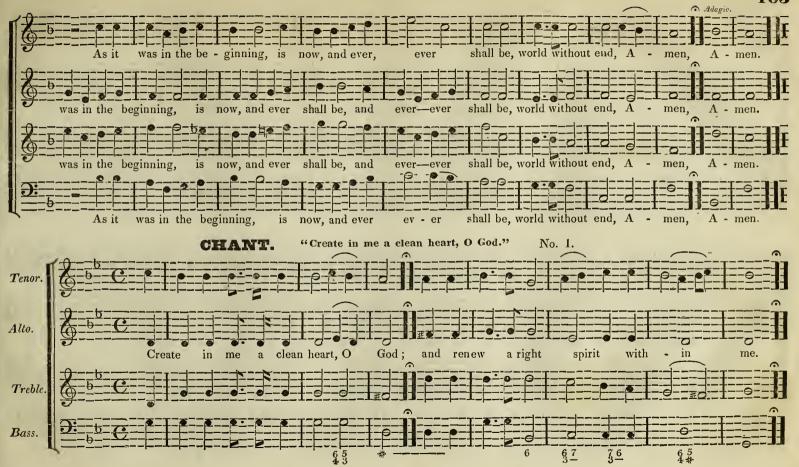


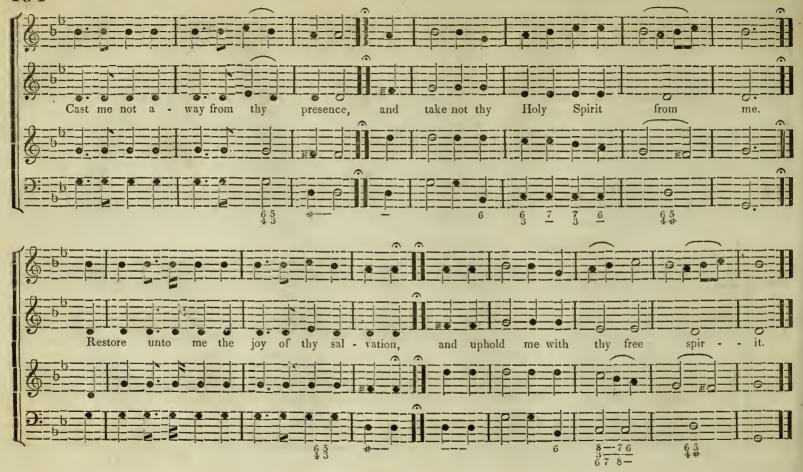




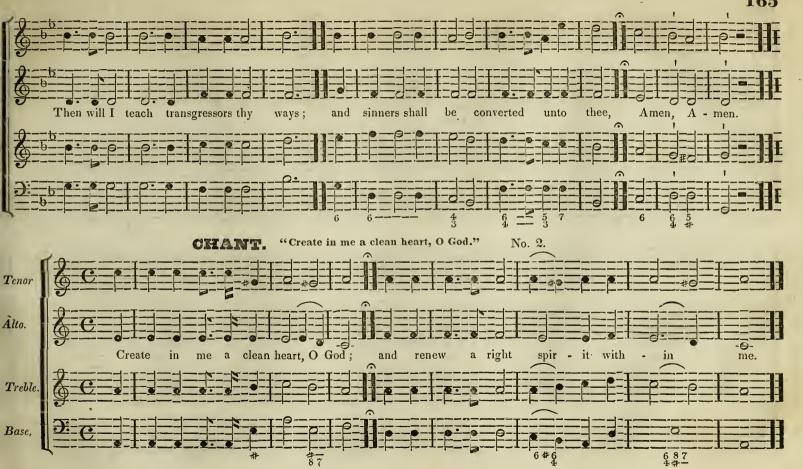


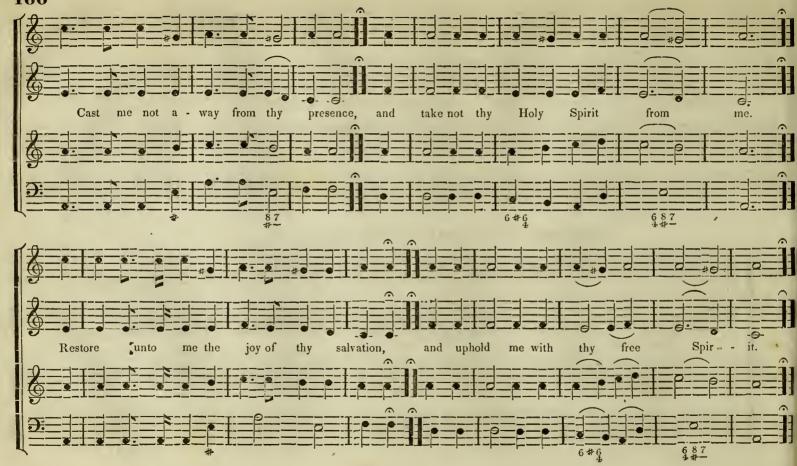










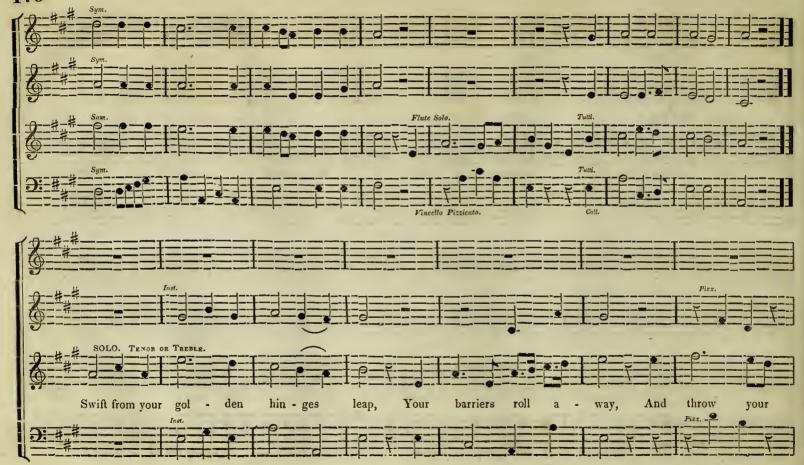




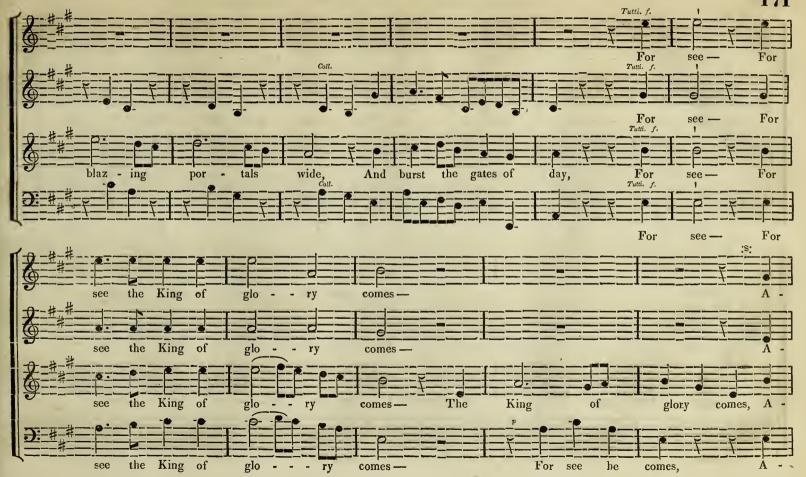


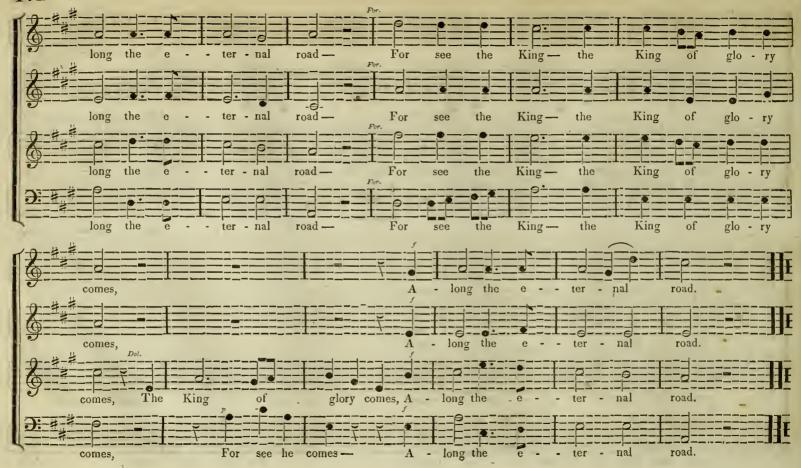


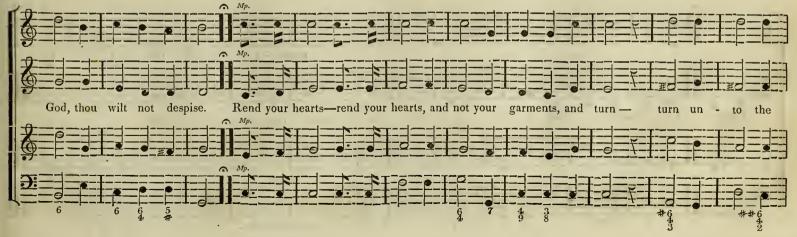


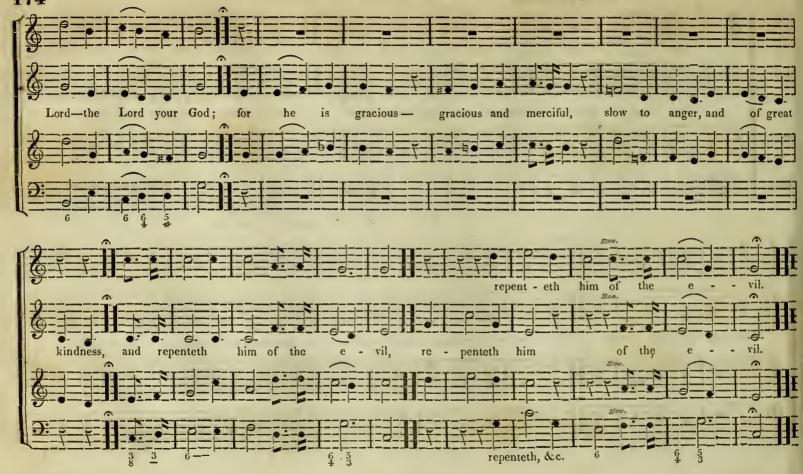




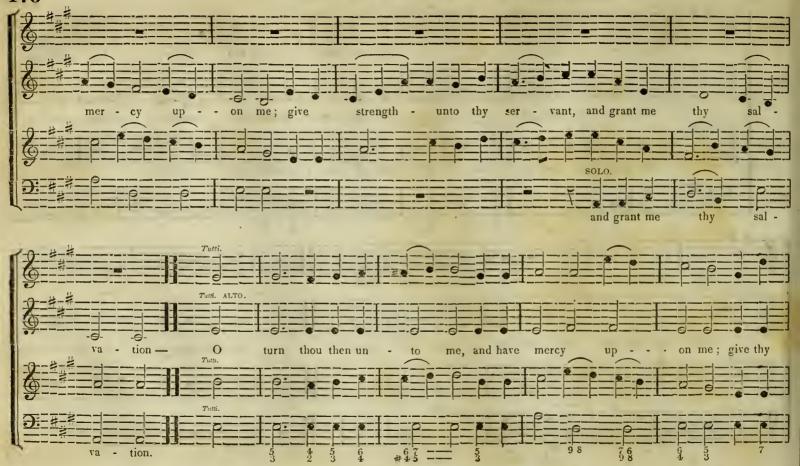




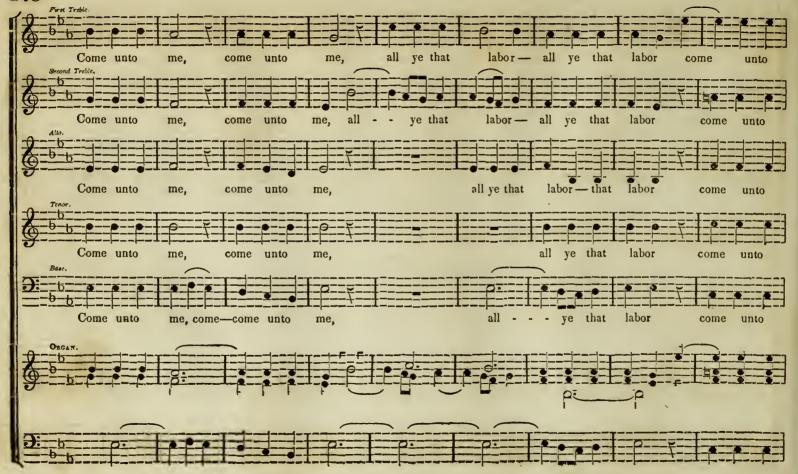




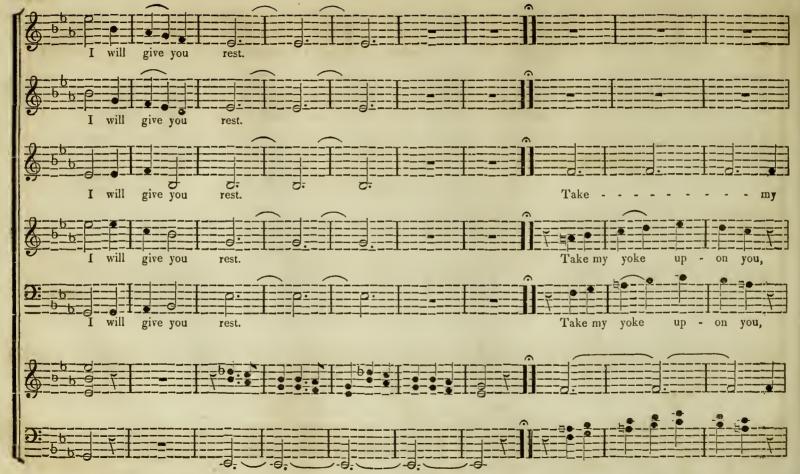
















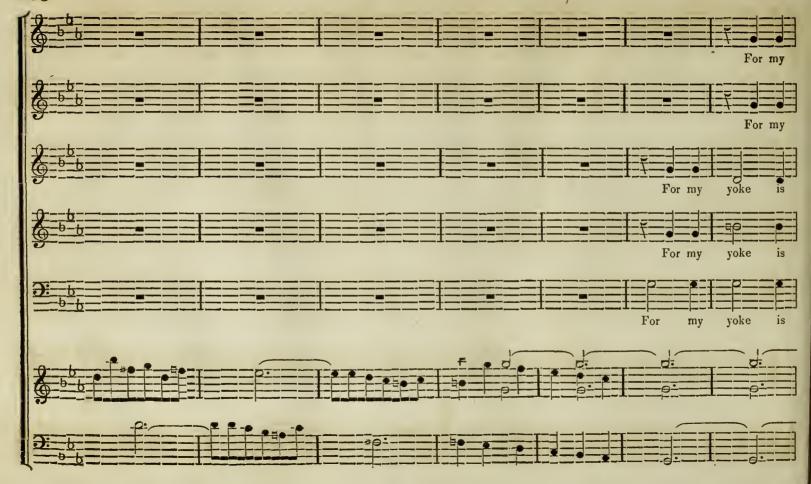














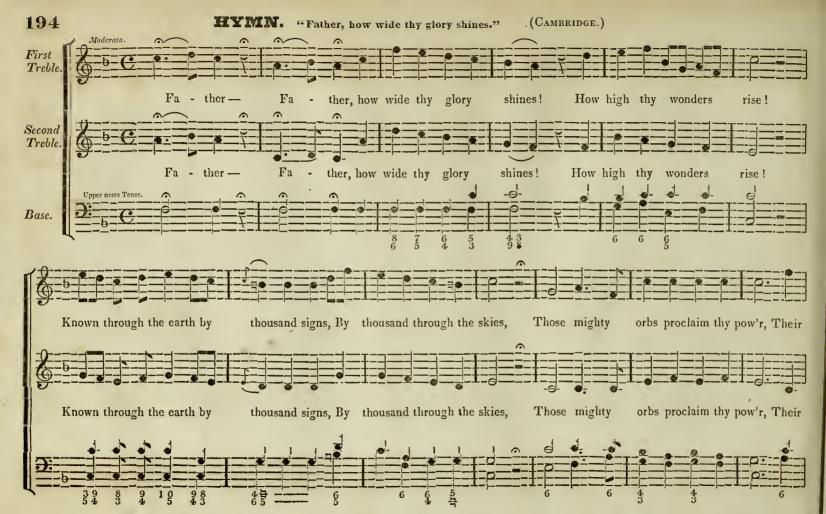


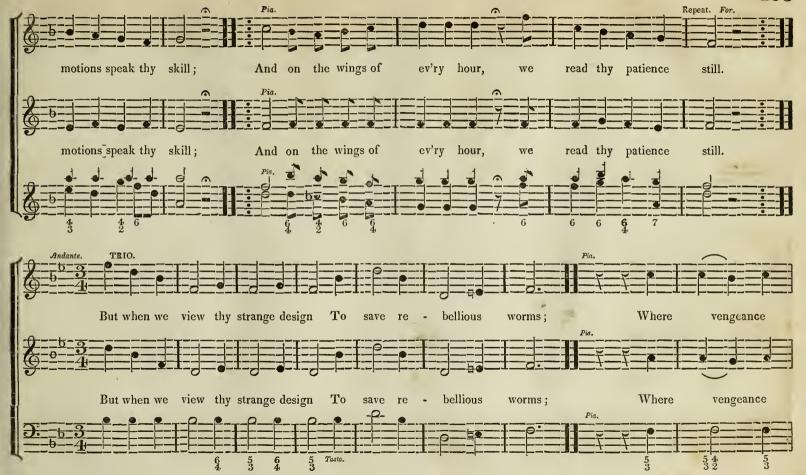


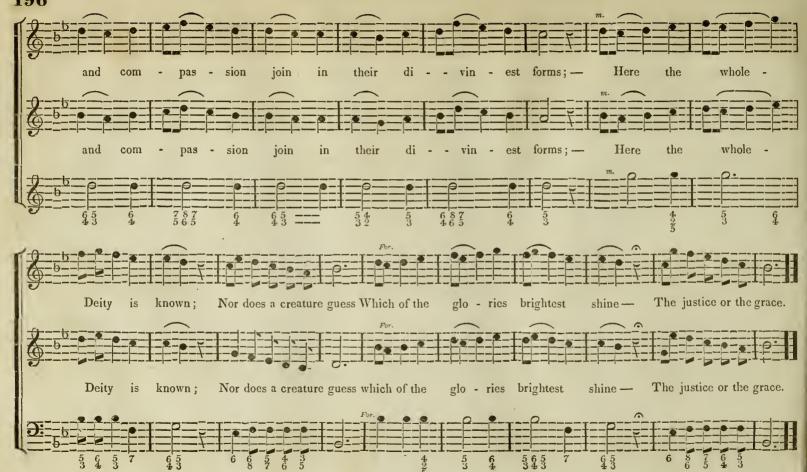


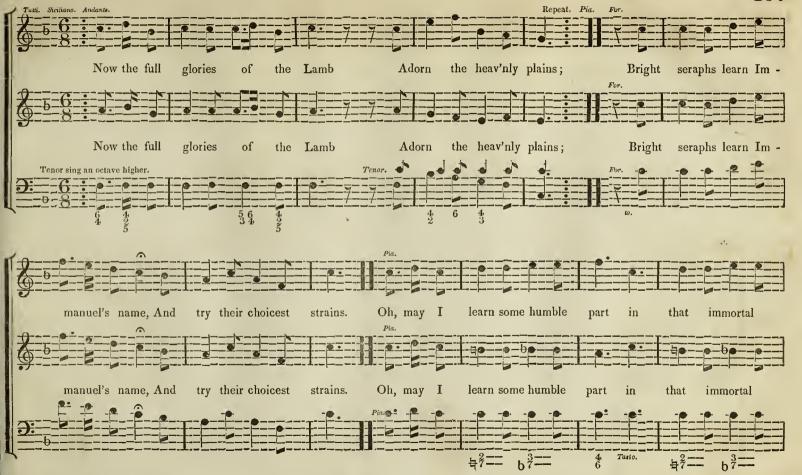


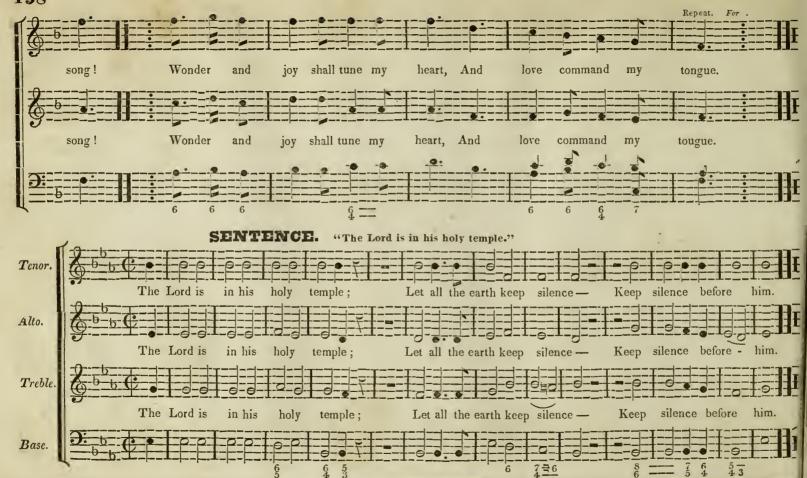


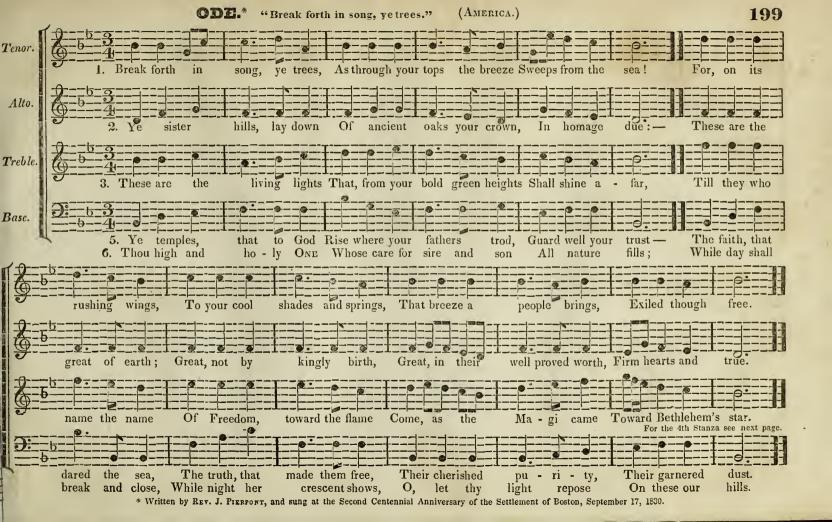


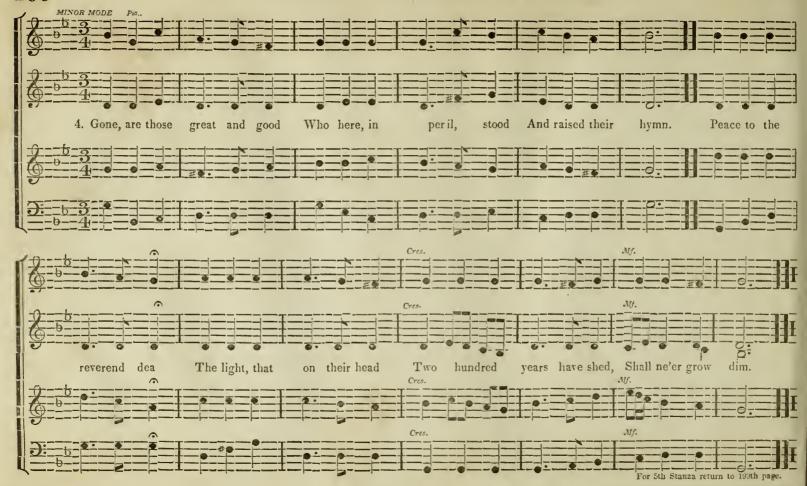






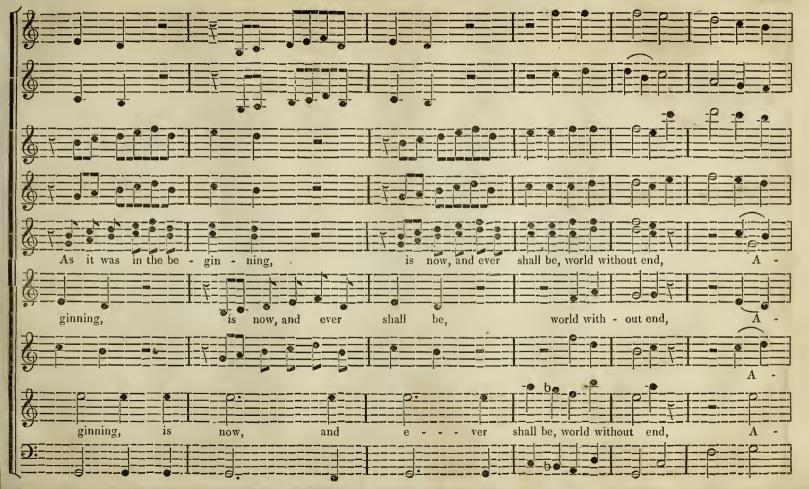


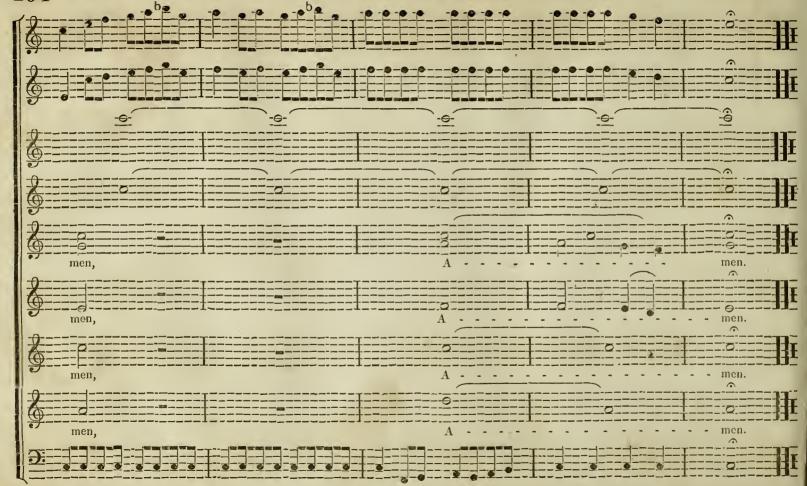


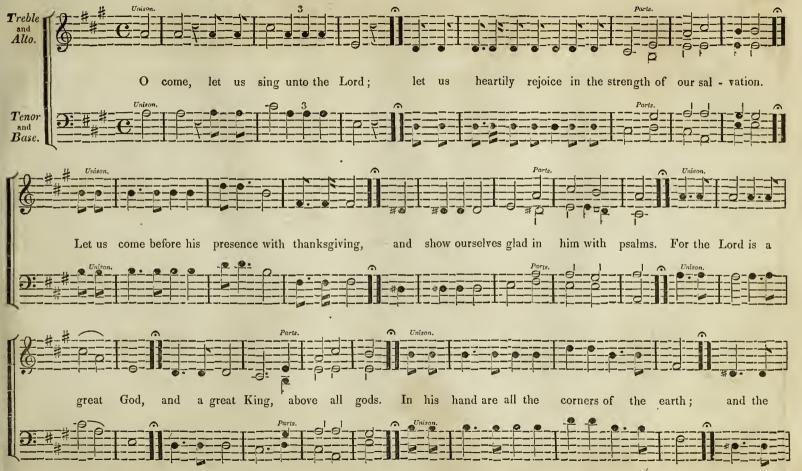


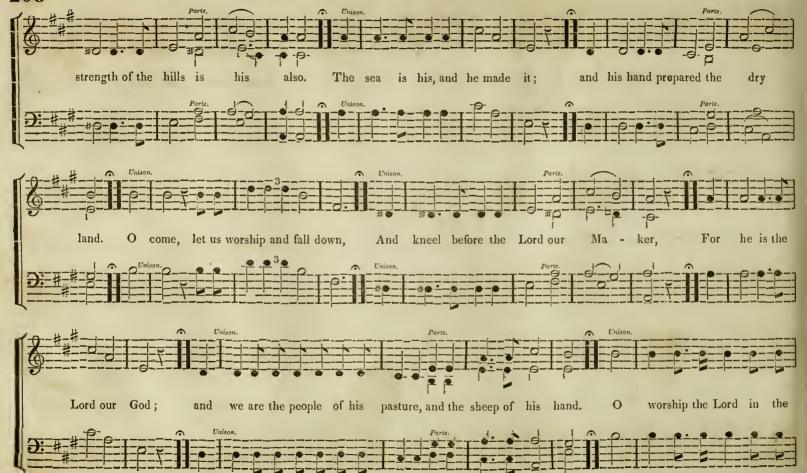


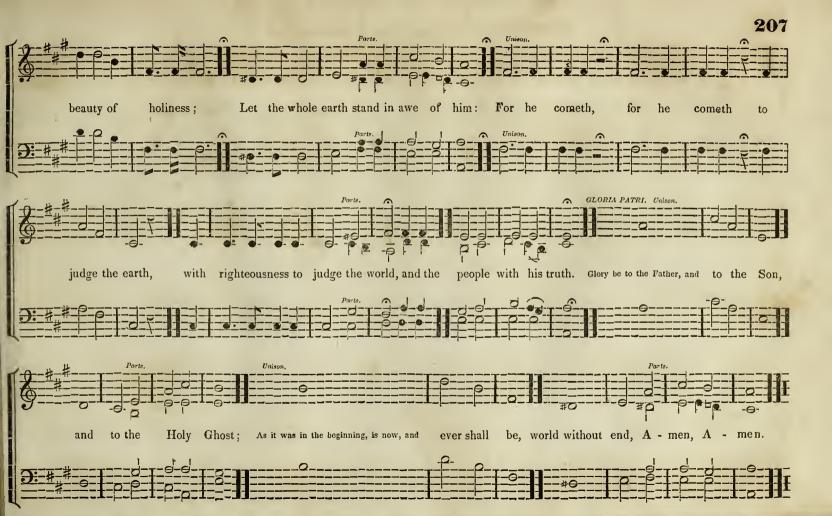


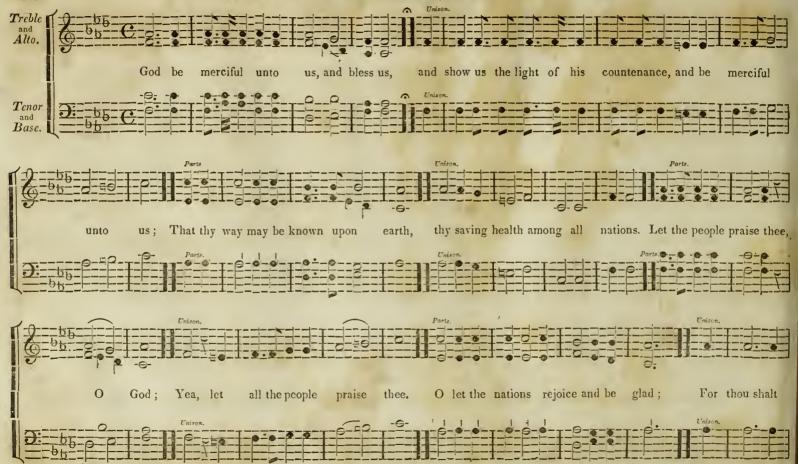


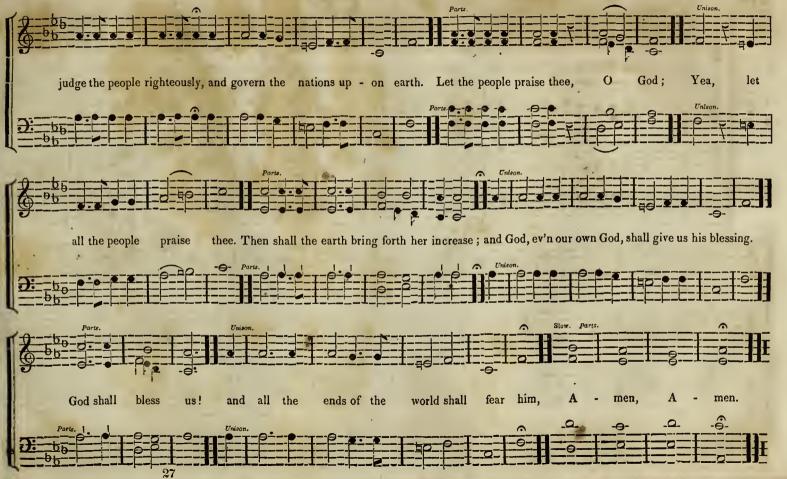


















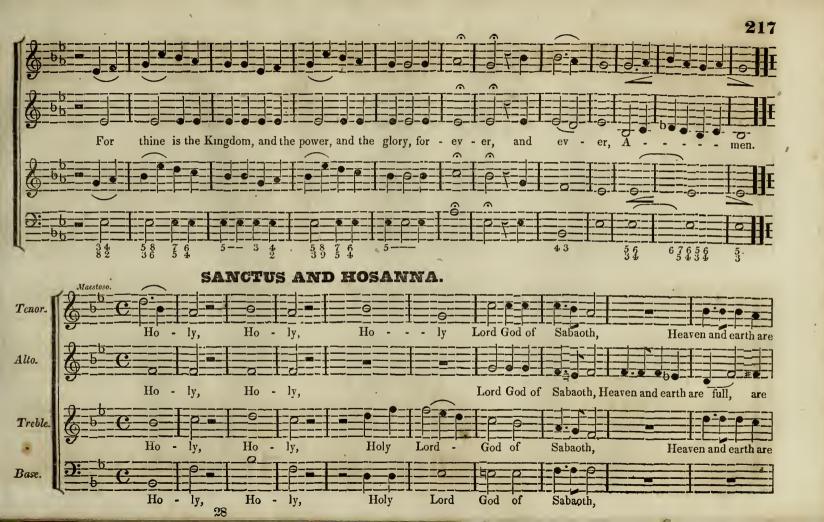








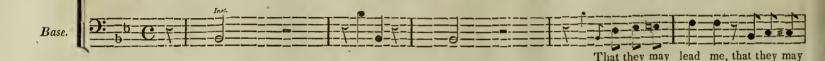






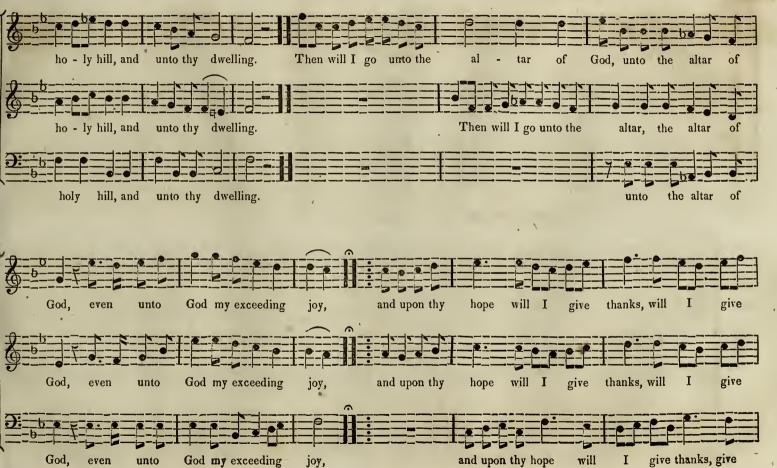






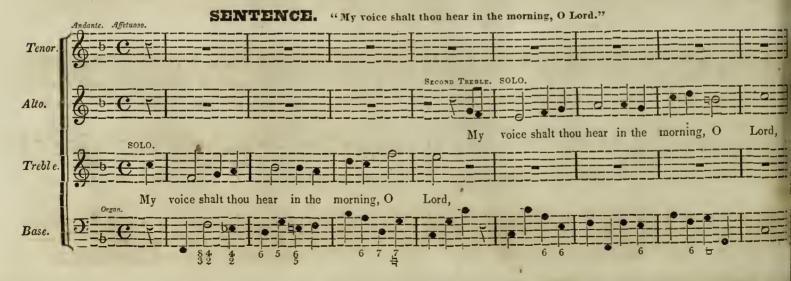
O send out thy light and thy truth; that they may lead me, that they may

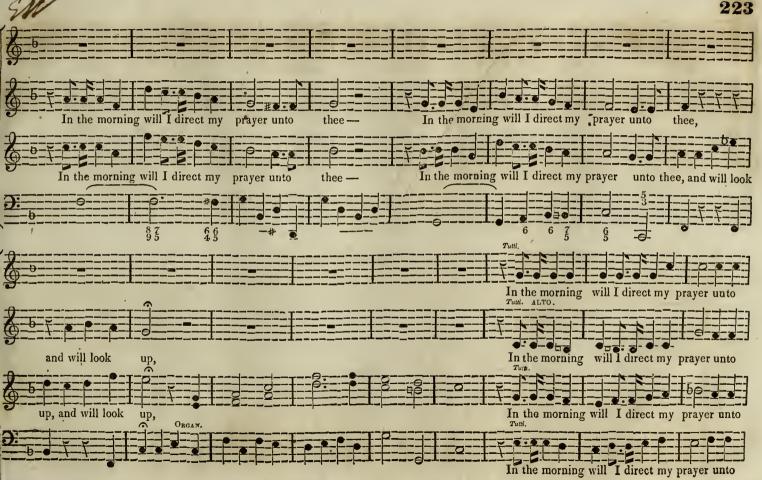


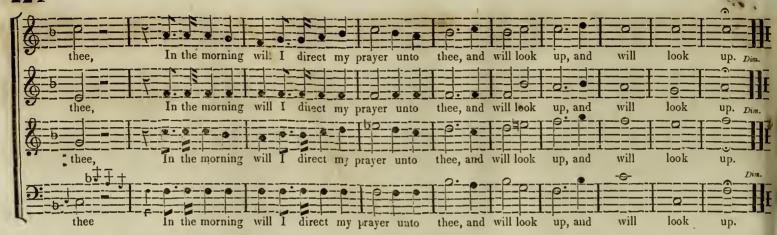






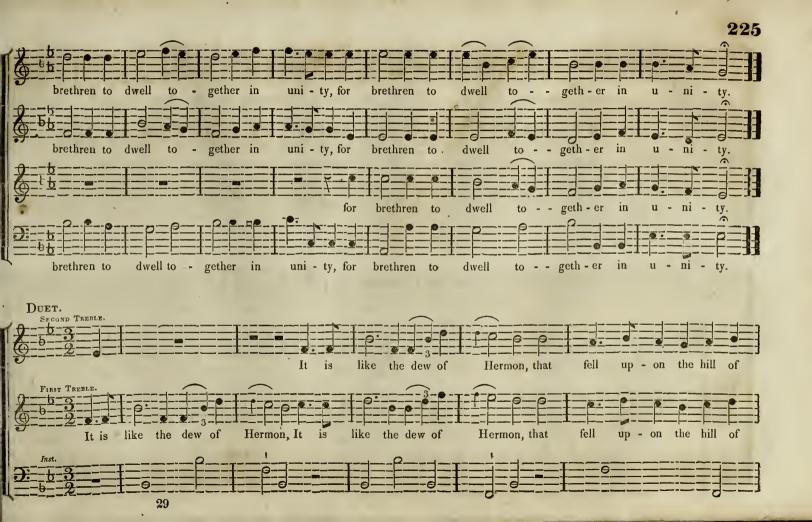




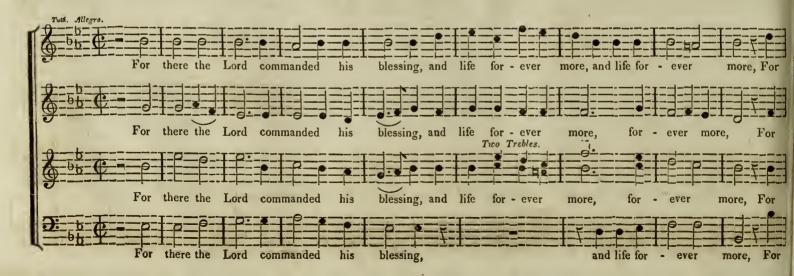


ANTHEM. "Behold how good and joyful a thing it is."

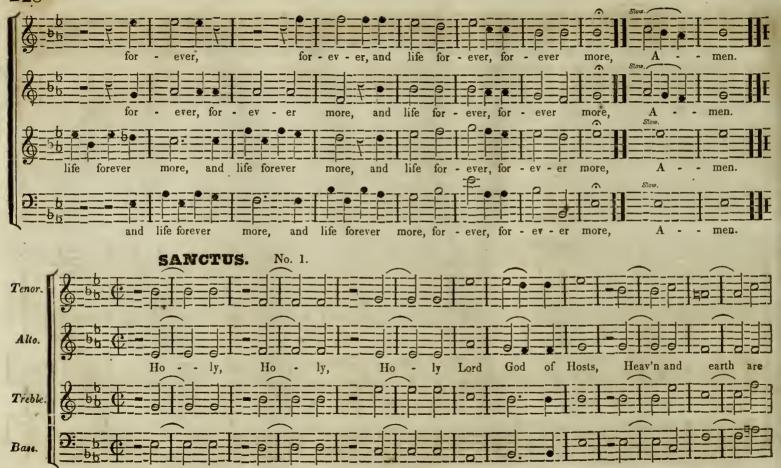




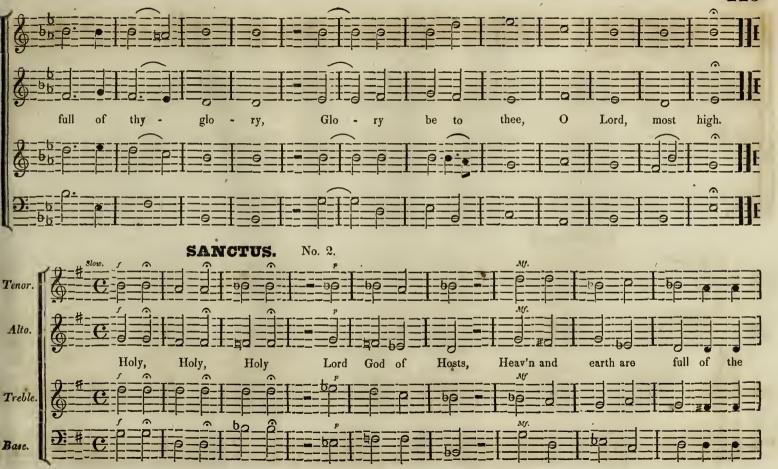






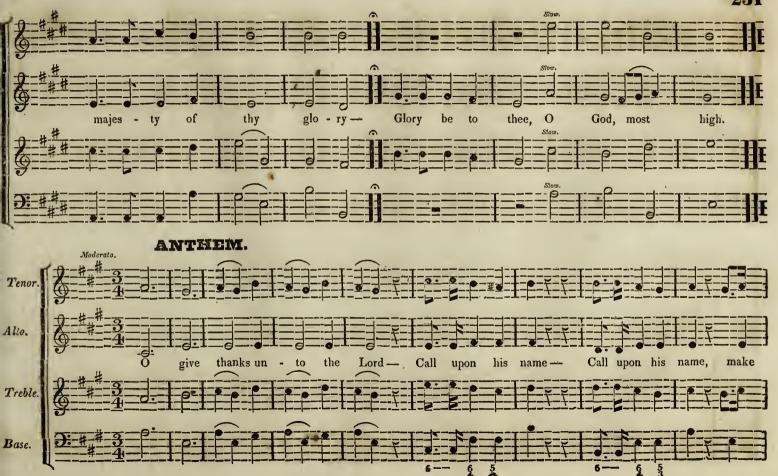




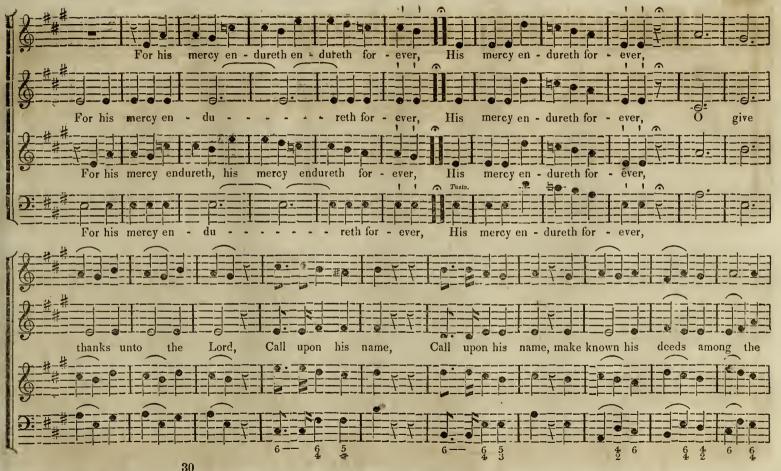










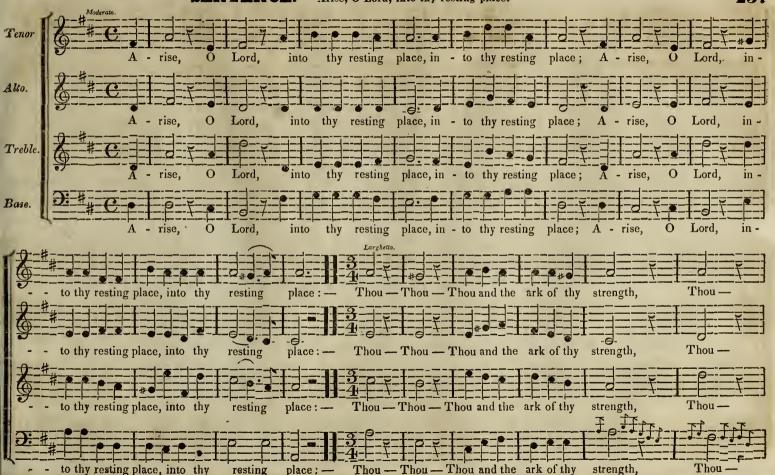


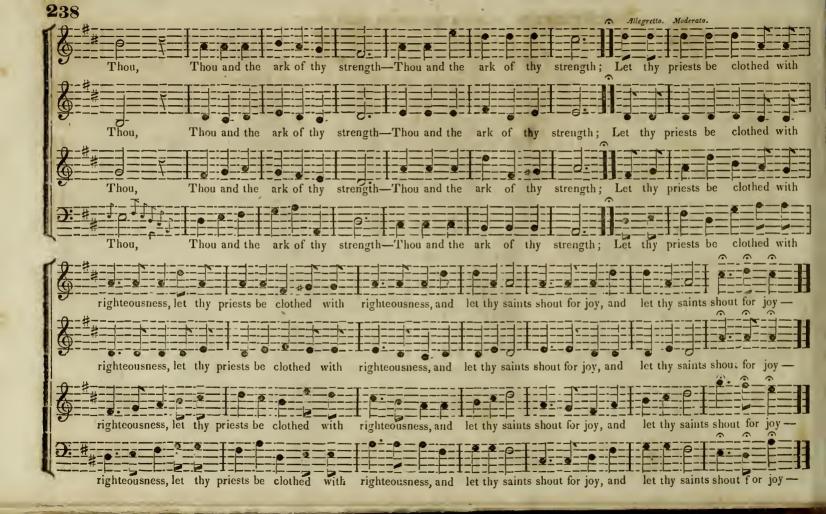


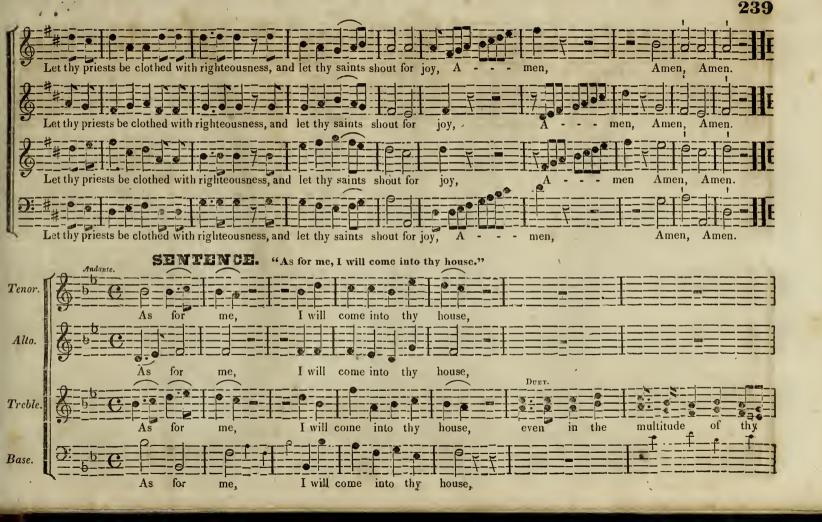








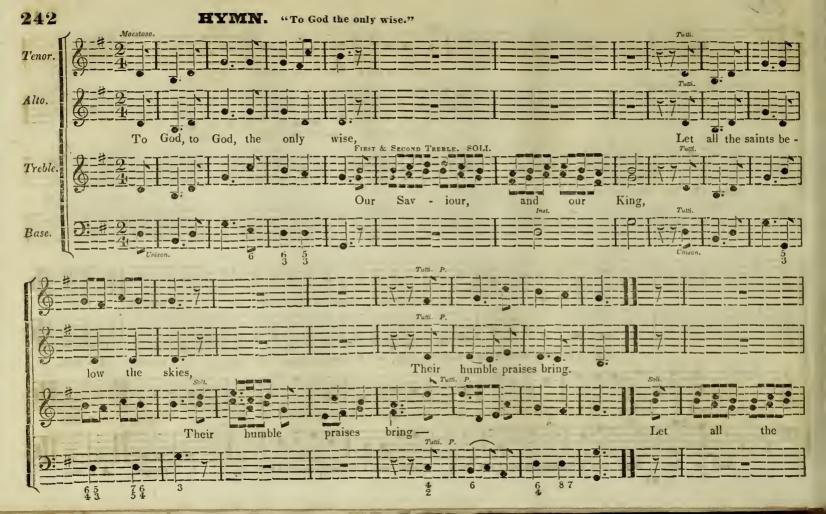


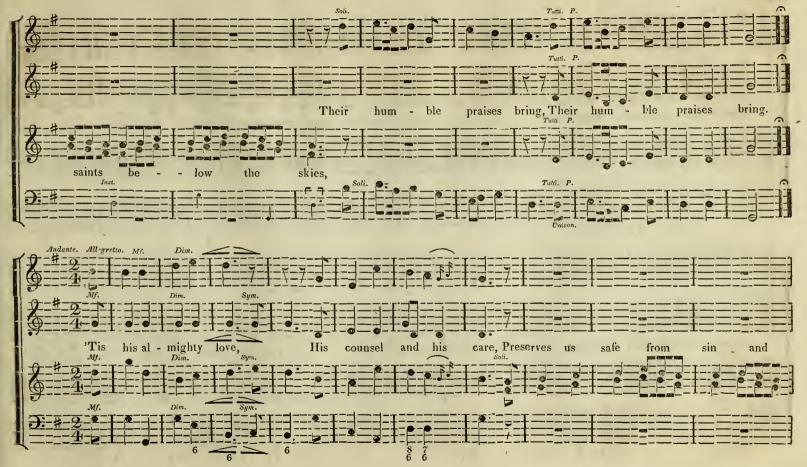


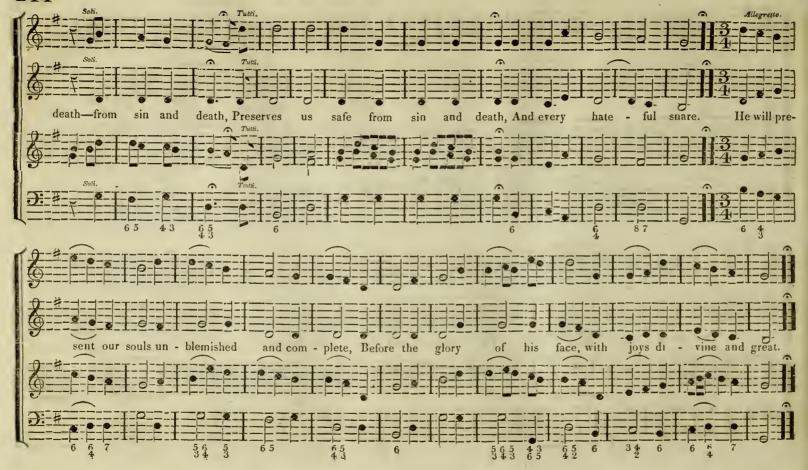


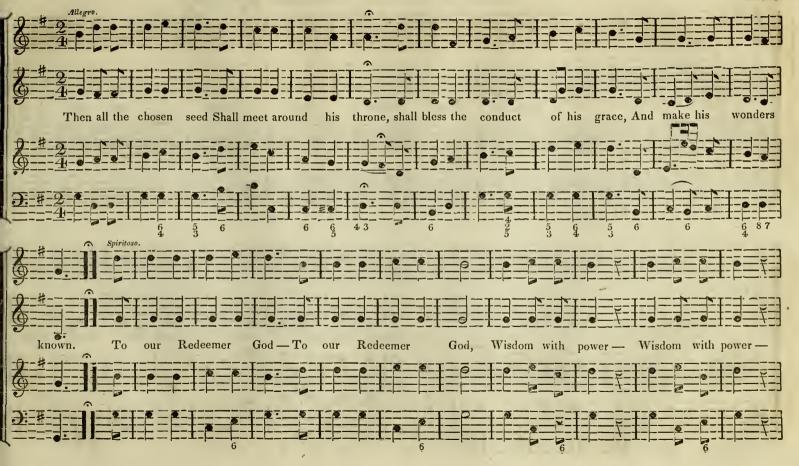


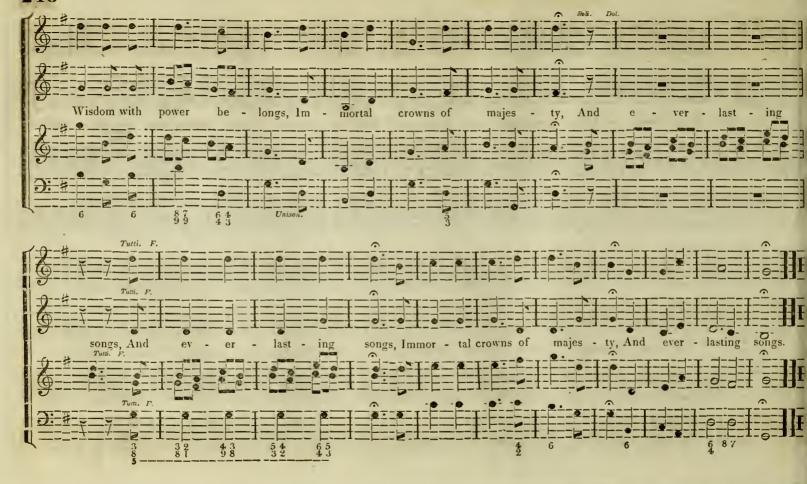


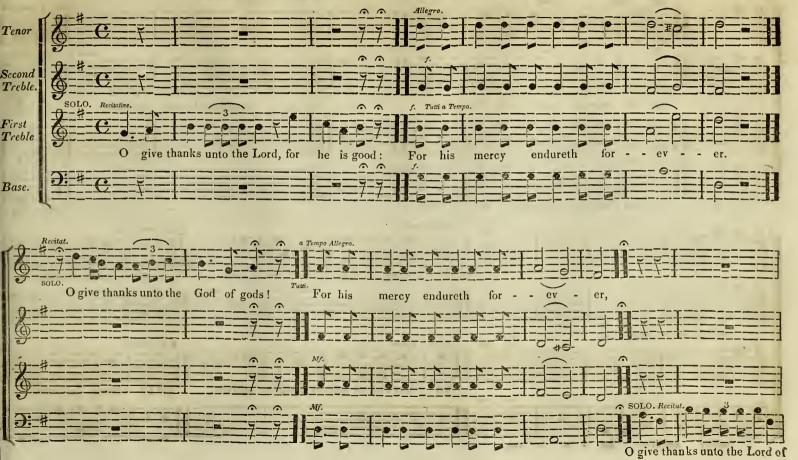




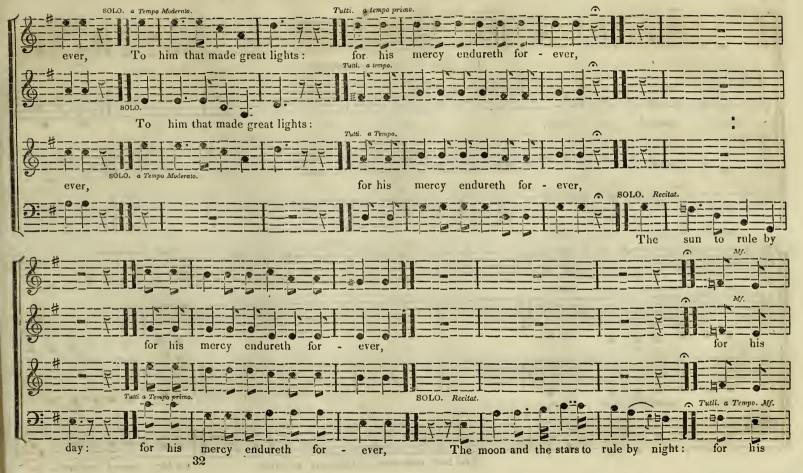


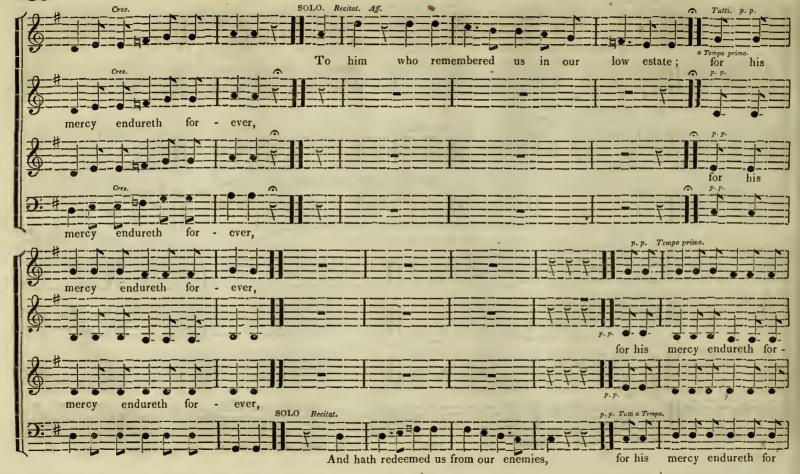




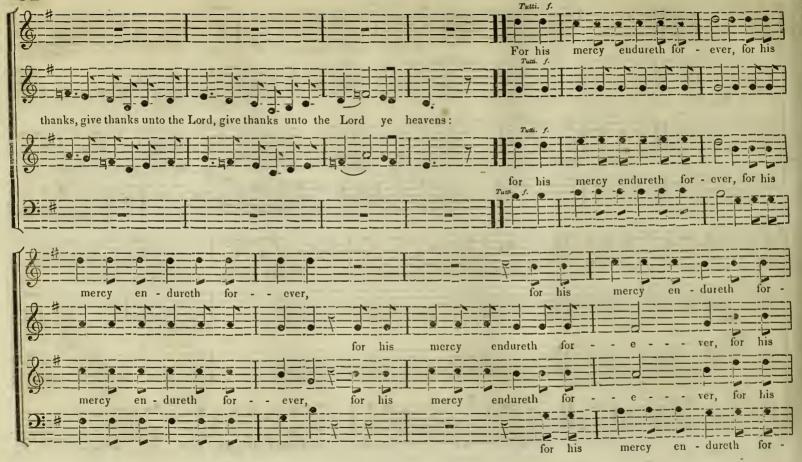




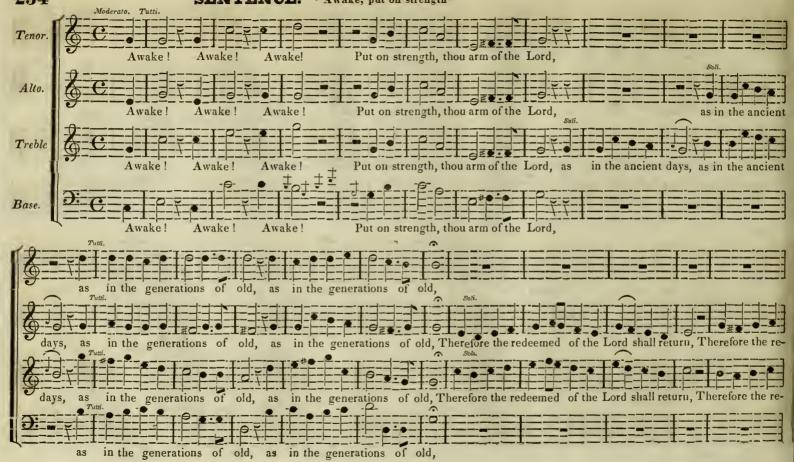


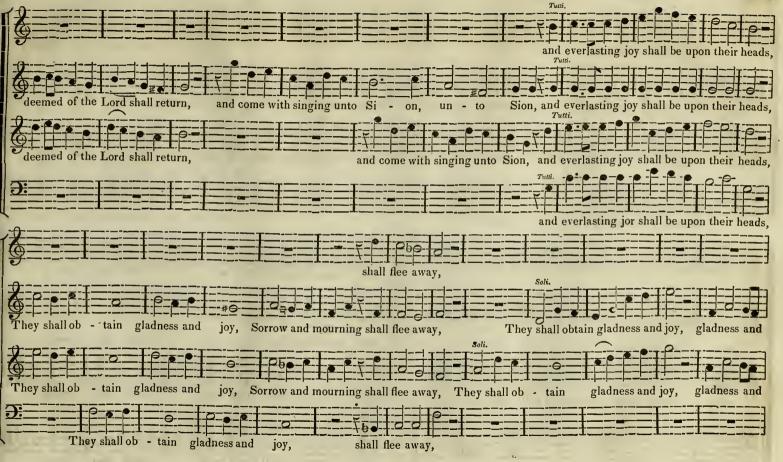








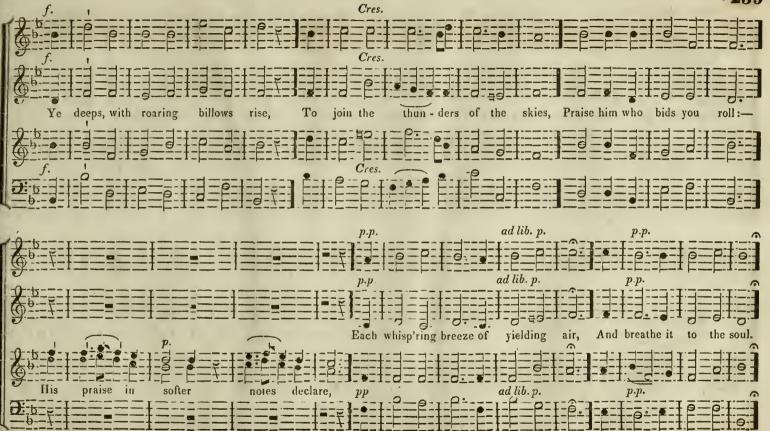
























Tasto.







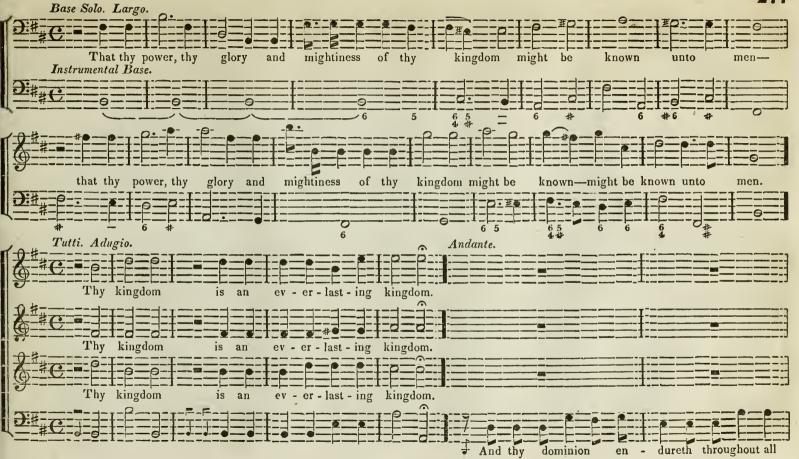












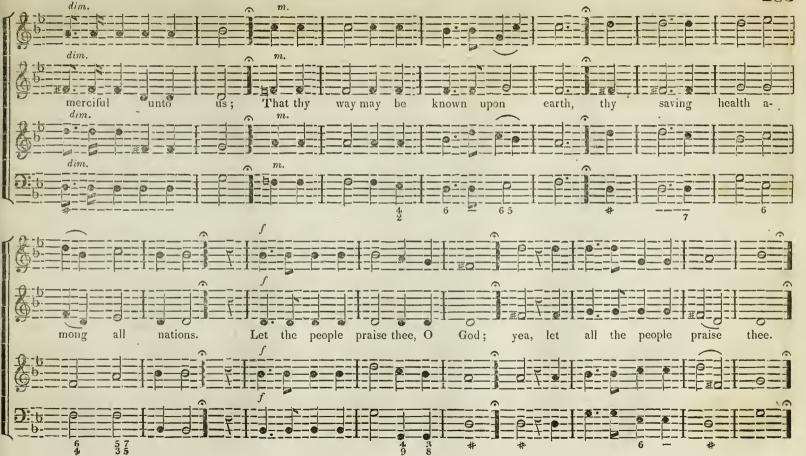






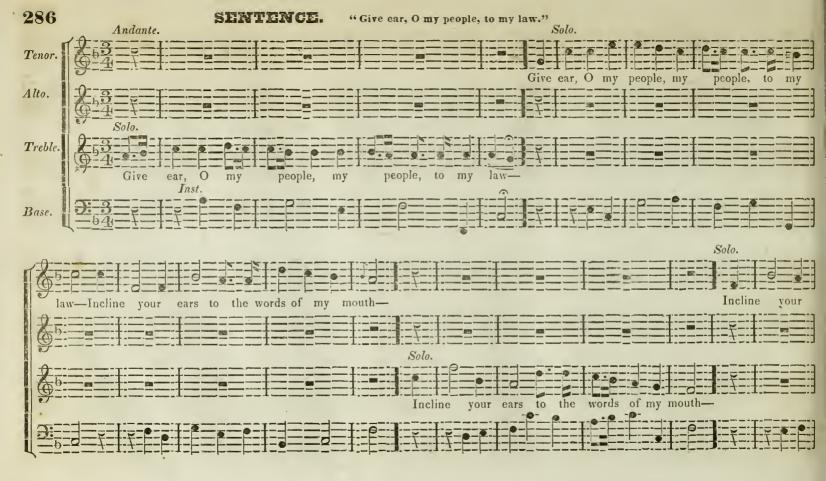




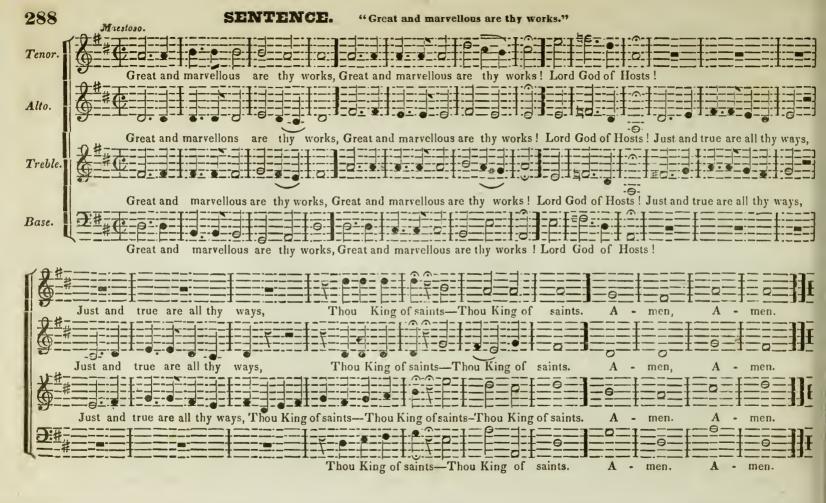
































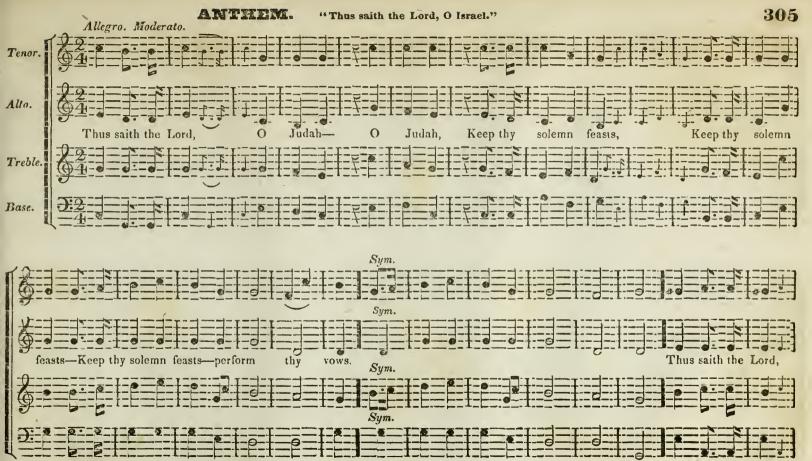




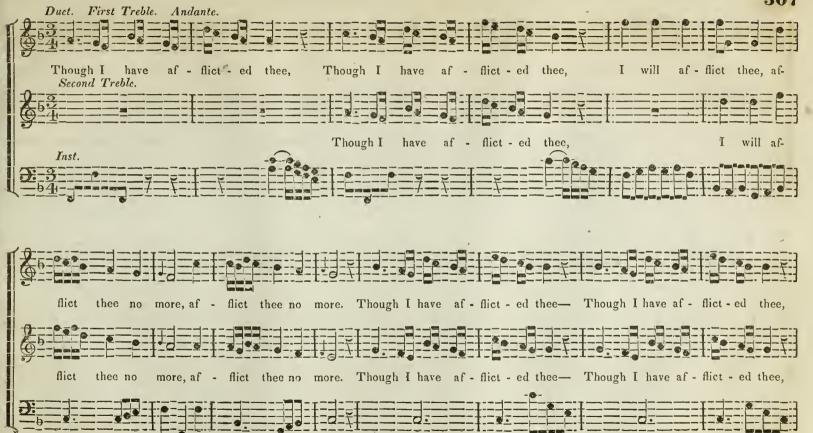


















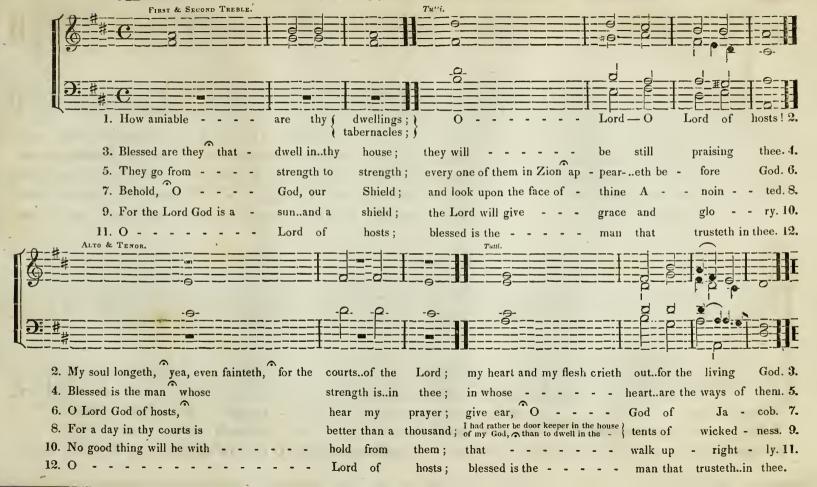


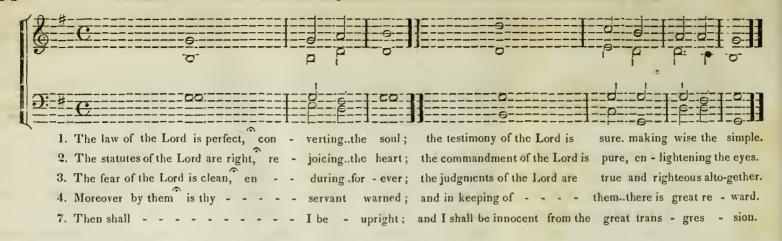


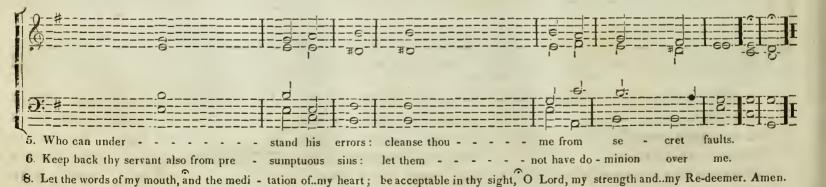




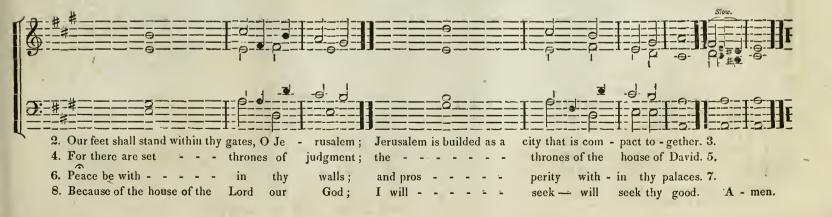


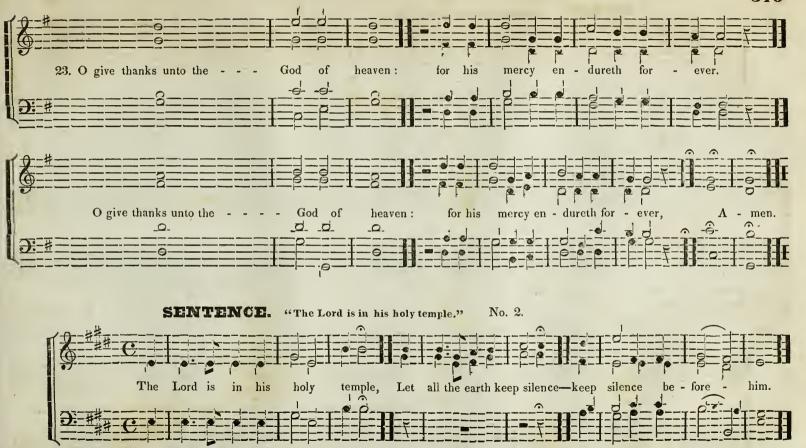








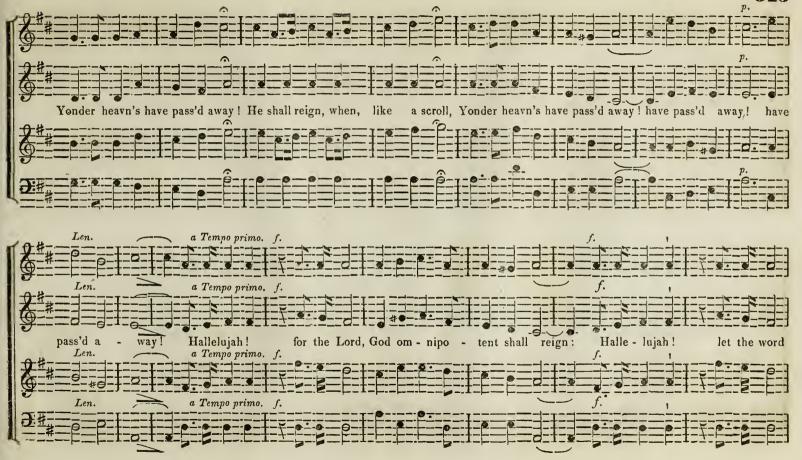






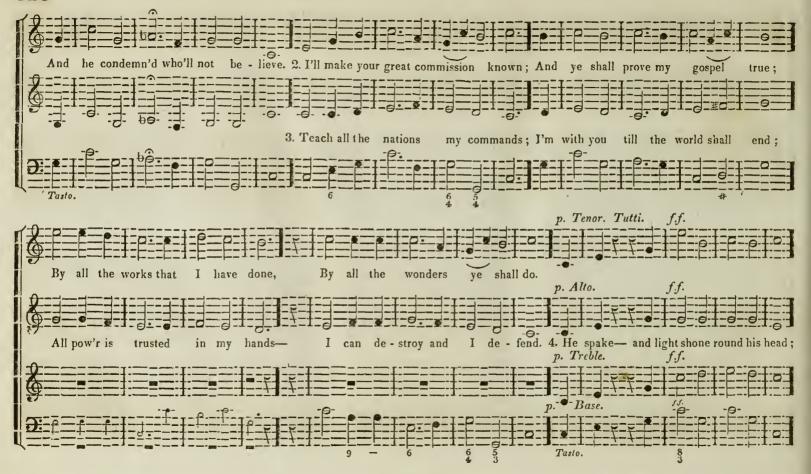


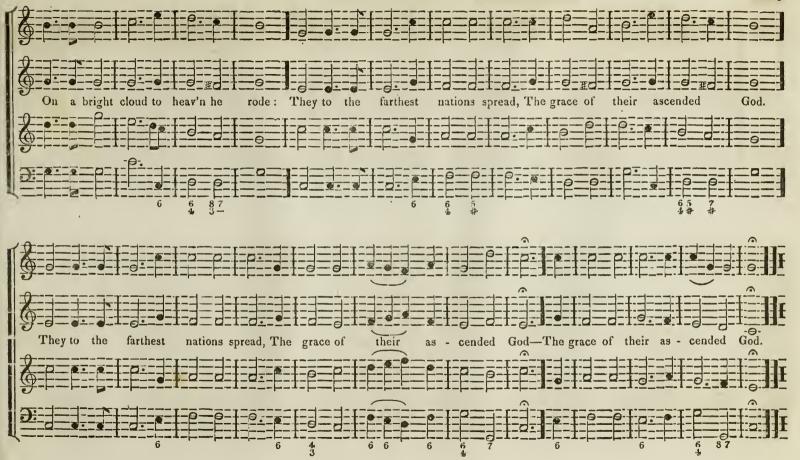










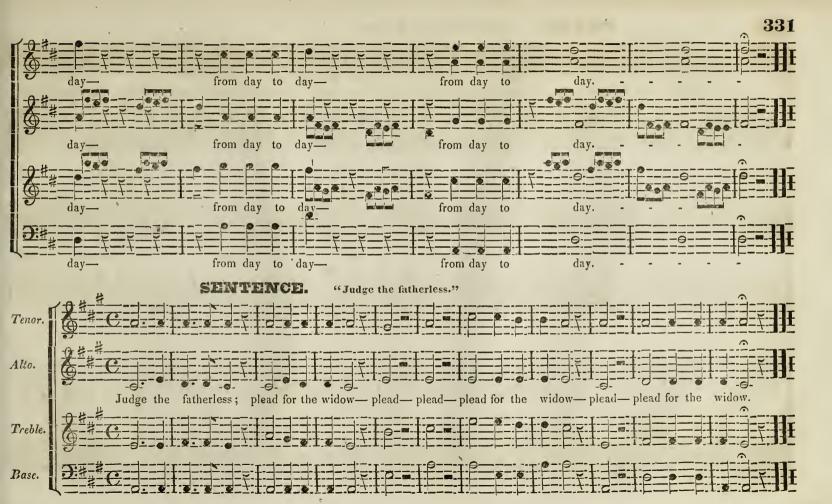








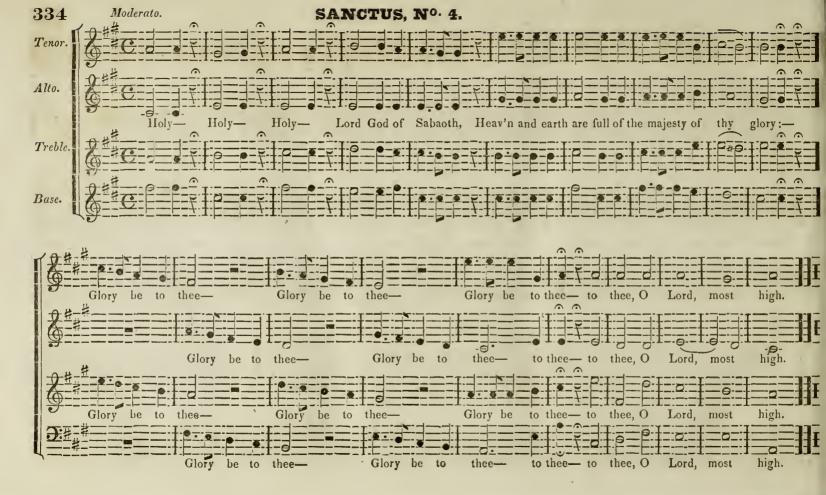








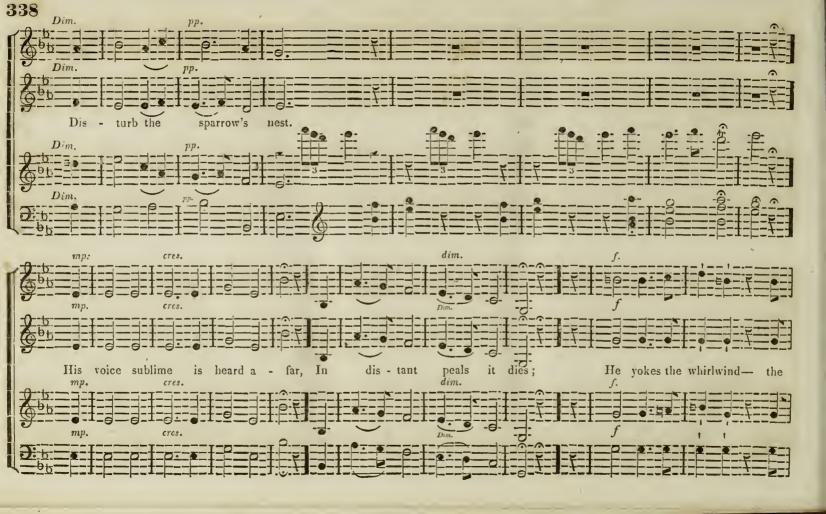


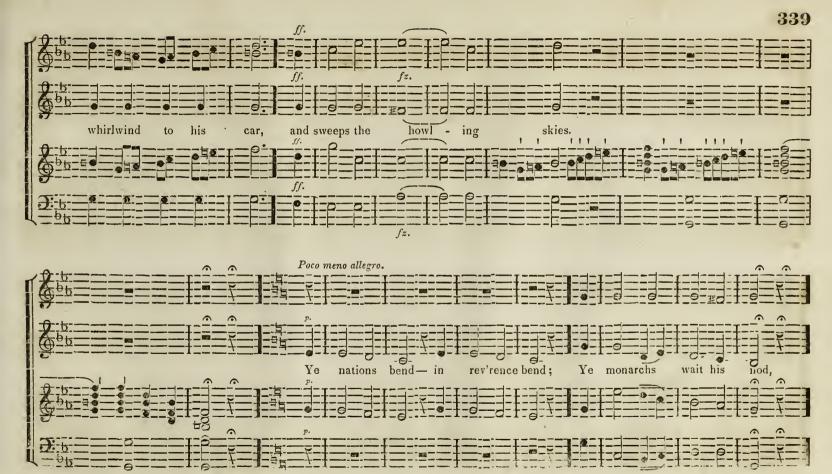




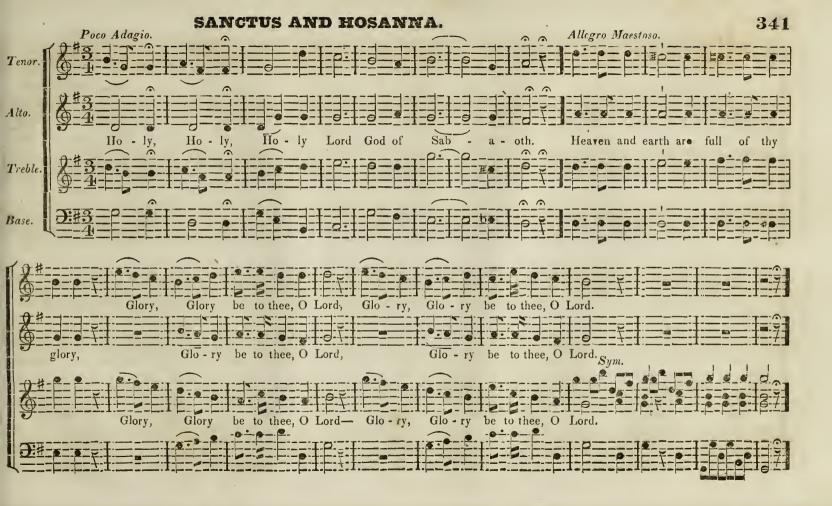












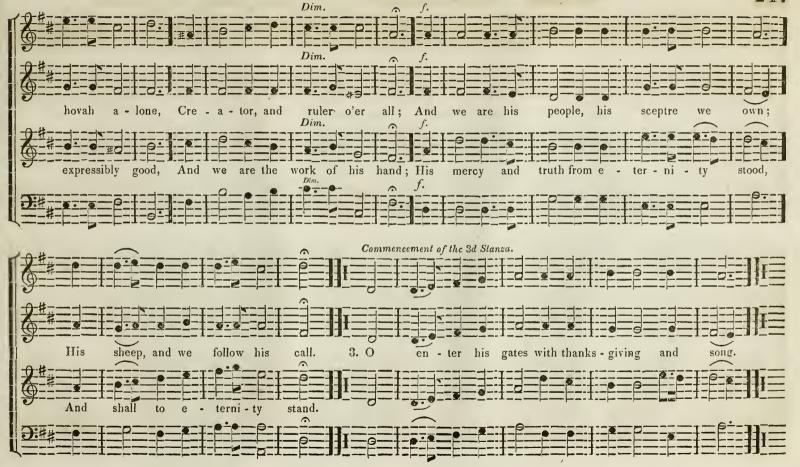








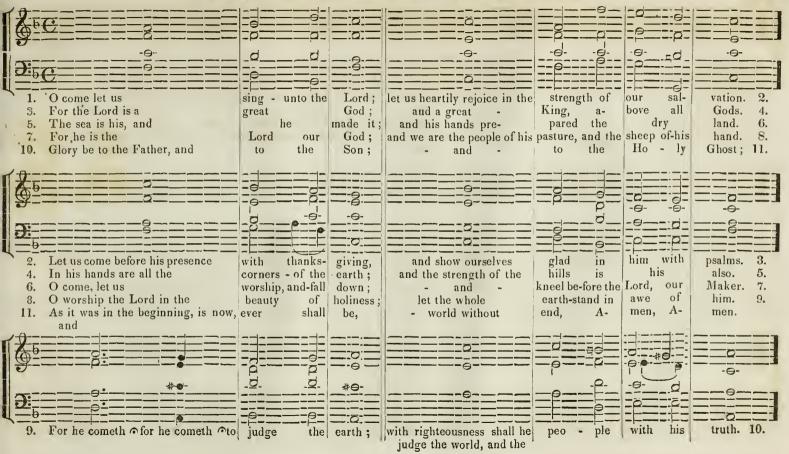


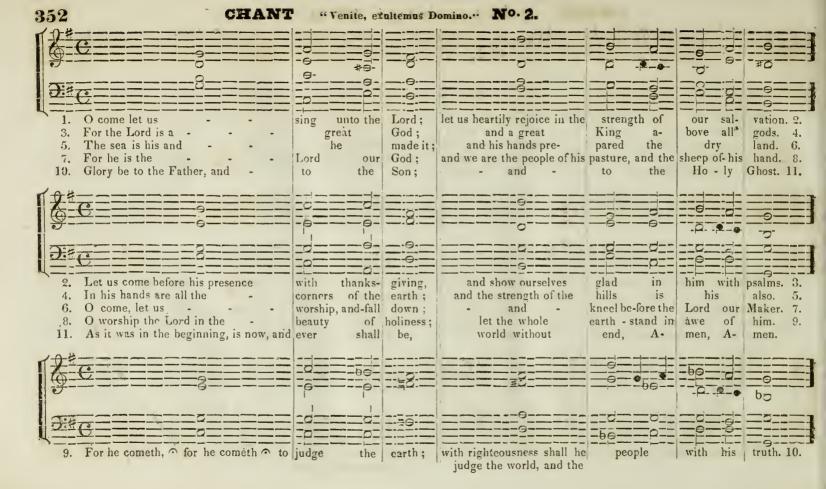


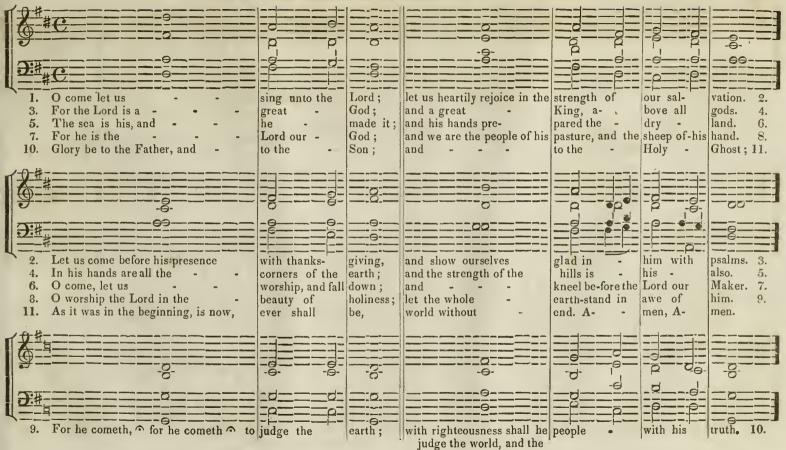














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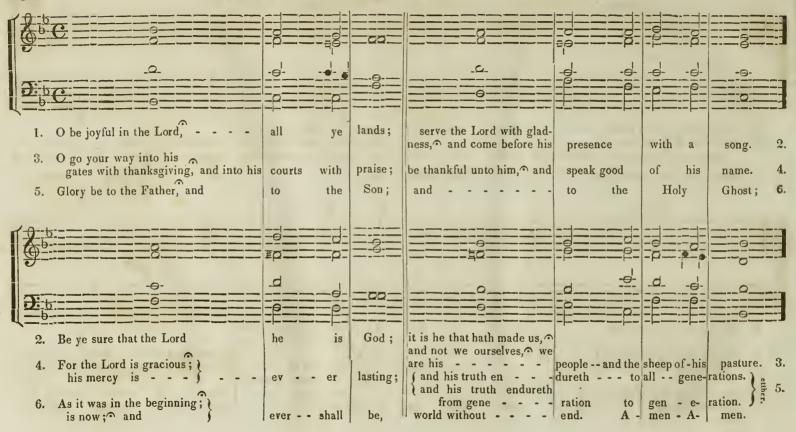
men - A - men.

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ever - - shall

6. As it was in the beginning;

is now : and



A - men - A - men.

is now; and

"Jnbilate Deo." No. 3. Unison. Harmony. 1. O be joyful in the Lord, serve the Lord with gladall lands. ness. and come before his presence with song. O go your way into his gates with thanksgiving, and into his with praise; be thankful unto him, and speak good his courts name. 5. Glory be to the Father, and the Son: and the Holy Ghost: 6. to Unison. Harmony. -8-2. Be ye sure that the Lord God; it is he that hath made us, ? he is and not we ourselves, we 4. For the Lord is gracious;) are his - - - - people - and the sheep of his pasture. 3. his mercy is - - lasting; (and his truth en - - dureth - - to all -- gene-rations.) and his truth endureth 6. As it was in the beginning; from gene - - - ration gen - e- ration.

ever - - shall

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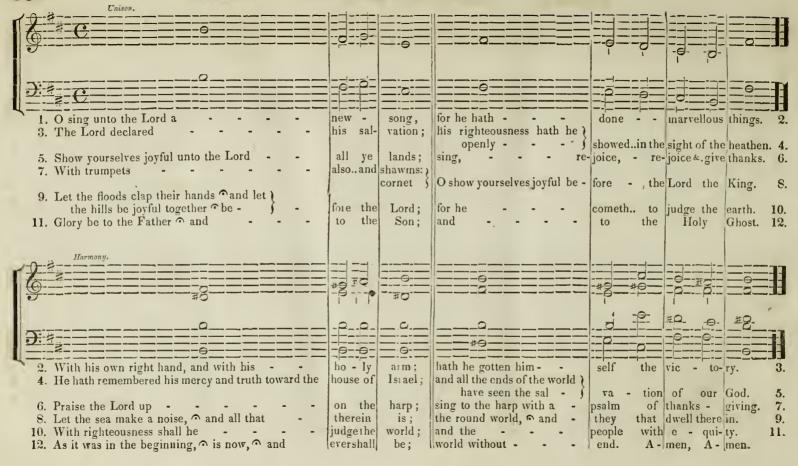
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	1,,		, ,	
1. O be joyful in the Lord,	all	ye	lands;	serve the Lord with glad- ness, and come before his presence with a song. 2.
3. O go your way into his				
gates with thanksgiving, and into his	courts	with	praise;	be thankful unto him, and speak good of his name. 4.
5. Glory be to the Father, and	to	the	Son;	and to the Holy Ghost; 6.
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2. Be ye sure that the Lord	he	is	God;	it is he that hath made us,
				and not we ourselver, we
4. For the Lord is gracious; his mercy is	0.77	0,11	lasting;	are his people and the sheep of - his pasture. 3. (and his truth en dureth to all generations.)
his mercy is y	ev -	- er	rasting;	and his truth endureth
6. As it was in the beginning;				from gene ration to gen - e- ration.
and is now; and	ever -	shall	be,	world without end. A - men - A - men.





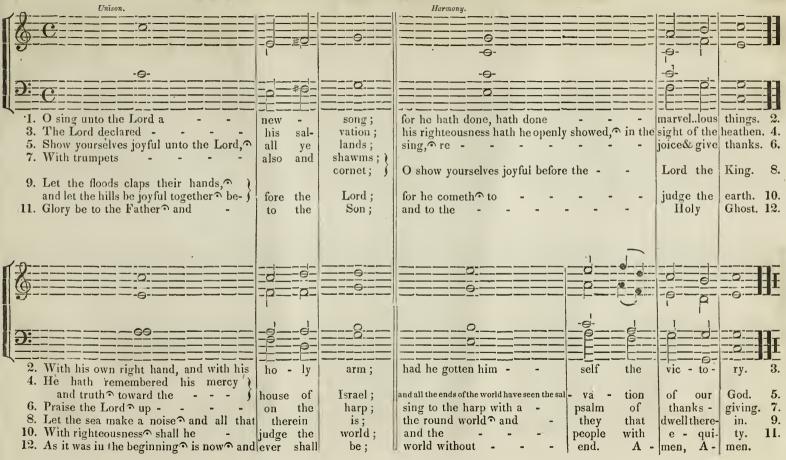


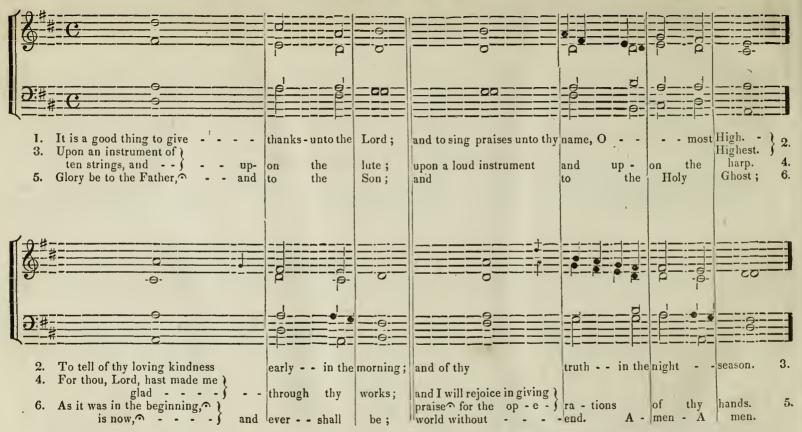
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	d 	.d.	.0.		_d	d.	
 Blessed be the Lord As he spake by the mouth \(\) 	God	of	Israel;	for he hath	visited, - and re	deemed his	people. 2.
of his	ho -	- 1		which have	been since the		gan; 4. Ghost; 6.
			0				=======================================
	0-0-					d	
2. And hath raised up a mighty sal -4. That we should be saved	vation	for our	us ; enemies,	and from the	house of his		David. 3.
 4. That we should be saved 6. As it was in the beginning, ↑ } is now, ↑ } and 	ever	shall	be;	world without	1	men A-	



	-		Zominov		-
Unison.				Harmony.	
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J:	1-0-				
1. O sing unto the Lord a	new	-	song;	for he hath done,	marvellous things. 2.
3. The Lord declared	his	sal-	vation;	his righteousness hath he openly showed, o in the	sight of the heathen, 4.
	all		lands;	Sin - A	joice & give thanks. 6.
5. Show yourselves joyful unto the Lord, •		ye .	,	Sing, re	joice & give thanks. o.
7. With trumpets	also	and	shawms; 🕽		
			cornet;	O show yourselves joyful before the	Lord the King. 8.
9. Let the floods clap their hands, ?)			, ,	John John John Market	
and lead to both the first the file of	C	41. 4	т 1		1 1 10
and let the hills be joyful together • be-	fore	the	Lord;	for he cometh • to	judge the earth. 10.
11. Glory be to the Father o and	to	the	Son;	and to the	Holy Ghost. 12.
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2. With his own right hand, and with his	ho	- lv	arm;	hath he gotten him self the	vic - to - ry. 3.
4. He hath remembered his mercy	1	-3		8	
and twith @ toward the	1	C	Township		Cod 5
and truth, toward the			Israel;	and all the ends of the world have seen the sal - va - tion	of our God. 5.
6. Praise the Lord ↑ up	on	the	harp;	sing to the harp with a - psalm of	thanks - giving. 7.
8. Let the sea make a noise and all tha	the	rein		the round world of and - they that	dwell there- in. 9.
	Judge	1 11		Tropic	1 1
a. As it was in the beginning "is now and	ever	snall	be;	world without end. A -	men, A - men.
8. Let the sea make a noise and all tha 10. With righteousness shall he 12. As it was in the beginning is now and	the judge	rein the	is; world;	the round world and - they that and the people with	

904	Can Can	itate Domino.	•	
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D: # # C				
 O sing unto the Lord a The Lord declared Show yourselves joyful u With trumpets Let the floods clap their 		new song; his sal- vation; all ye lands; alsoand shawms; cornet;	o show yourselves joyful be-	done - marvellous things. 2. showedin the sight of the poice, - re joice give thanks. 6. fore . the Lord the King. 8.
the hills be joyful tog		fore the to the Son;	for he	cometh to judge the earth. 10. Ghost. 12.
 With his own right hand He hath remembered his Praise the Lord up - Let the sea make a nois With righteousness shall As it was in the beginning 	mercy and truth towards the, and all that	he house of Israel; on the harp; therein is;	hath he gotten him - and all the ends of the world have seen the sal - sing to the harp with a the round world, and - and the world without -	self the ic - to ry. 3. va - tion psalm of thanks - giving. 7. they that people with end. A - men, A - men. self the ic - to ry. 3. God. 5. giving. 7. thus in. 9. they men, A - men.





[Single.]



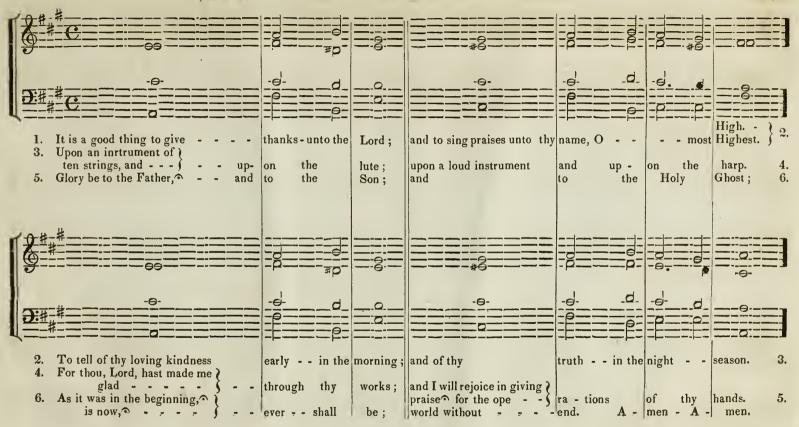
CHANT. [Single.] "Bonum est confiteri." No. 3.

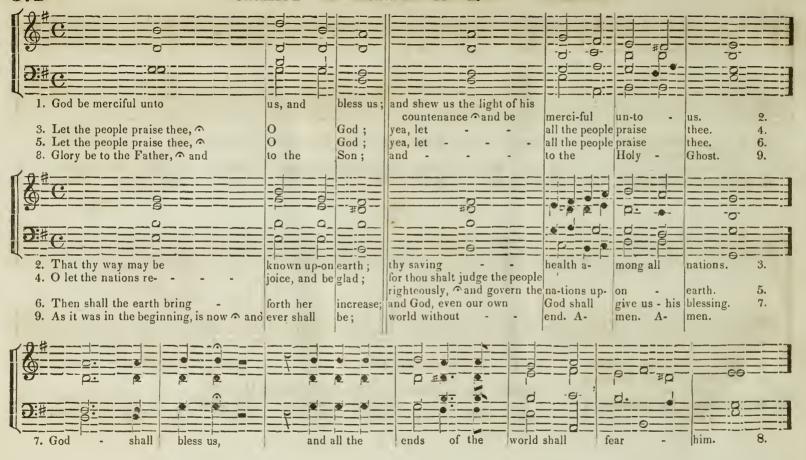
AND DESCRIPTION OF PERSONS ASSESSMENT	3 :		-00		- - 0					I I
Q.	1.	It is a good thing to give '	thanks.	unto the	Lord;	and to sing praises unto thy	name, O	most	{ High. Highest. }	2.
	2.	To tell of thy loving kindness	early	in the	morning;	and of thy	truthin the	night	season.	3.
	3.	Upon an instrument of ten strings, and up-	on	the		upon a loud instrument	and up -	on the	harp.	4.
	4.		through	thy	works;	and I will rejoice in giving			, ,	_
	_	Cl. but the Fother O and	to	the	Son;	praise for the ope -)		of thy Holy	hands. Ghost.	5. 6.
	5. 6.	Glory be to the Father, and - As it was in the beginning, is now and		shall			to the end. A -	men, A -	men.	υ,

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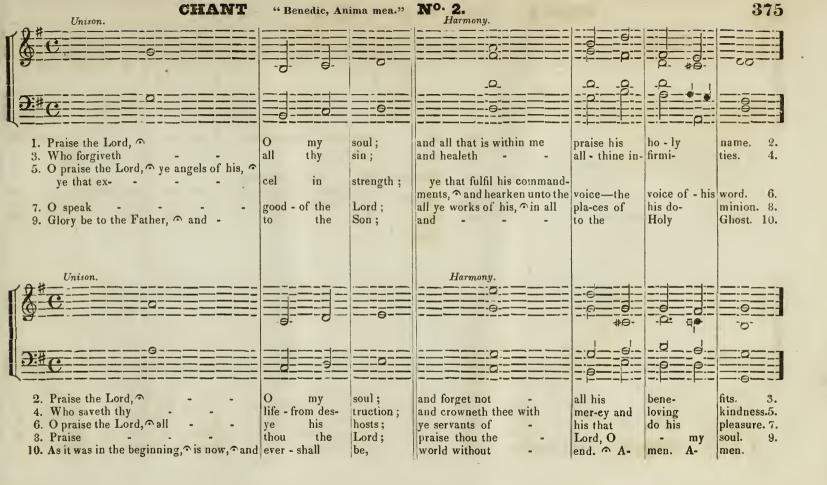
2# <u>@</u>		- 	
1. It is a good thing to give 3. Upon an instrument of ten strings, and up- 5. Glory be to the Father, and	on the lute;		+ High Highest. } 2. p - on the harp. 4. Holy Ghost; 6.
, ⊕#			
2. To tall of the loring kindness			
6. As it was in the beginning, ?		and I will rejoice in giving praise for the ope } ra - tions	of thy hands. 5. men.





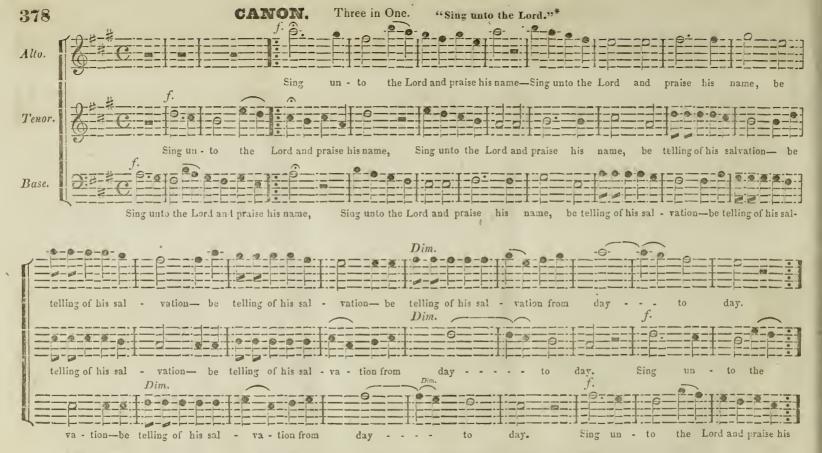






	-66- -22-				0 p	-0-1
 3. Who forgiveth	O my all thy cel in good - of the to the	sin;	ye that fulfil his command- ment, ? and hearken unto the all ye works of his, ? in all	all - thine in- voice—the pla-ces of	ho - ly fir - mi- voice of - his his do- Holy	name. 2. ties. 4. sword. 6. minion. 8. Ghost. 10.
4. Who saveth thy 6. O praise the Lord, ? all -	O my life - from desye his thou the	truction; hosts; Lord;	and crowneth thee with ye servants of praise thou the	mer-cy and his that Lord, O	lov - ing do his - my	fits. 3. kindness. 5. pleasure. 7. soul. 9. men.

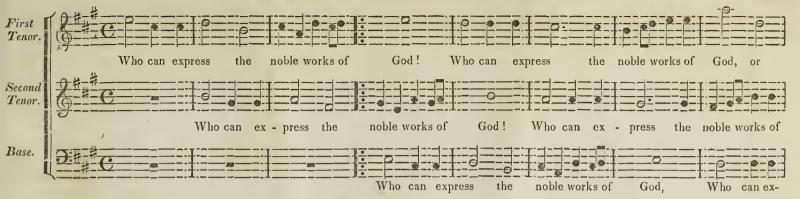
						2 2 3		
 3. Who forgiveth 5. O praise the Lord, ye angels of his, ye that ex- 7. O speak 	all cel good - of	in the	soul; sin; strength; Lord;	and healeth - ye that fulfil his command- ments, and hearken unto the all ye works of his, ? in all	voice—the pla-ces of	fir - mi- voice of - his his do-	minion.	2. 4. 6. 8.
9. Glory be to the Father, and	to f	the	Son;	and	to the	Holy	Ghost.	10.
2. Praise the Lord, ?			#9-					
4. Who saveth thy	life - from ye thou	des- his the	soul; truction; hosts; Lord; be,	and crowneth thee with ye servants of -	all his mer-cy and his that Lord, O end. A-	lov - ing do his - my	fits. kindness. pleasure. soul. men.	3. 5. 7. 9.

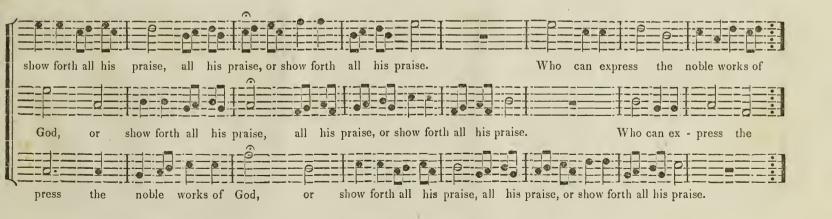


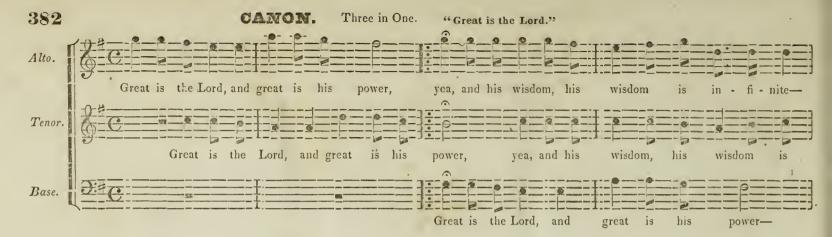
^{*} The Pause ? is used in this and in the following Canons not in its common signification, but merely to point out the last or concluding note.

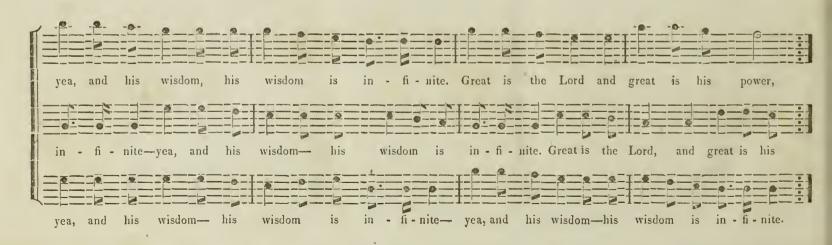














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^{*} Performed in Park Street Church, at the funeral of Jeremiah Evarts, Esq. 1931.











